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Federal judge hands down historic judgment

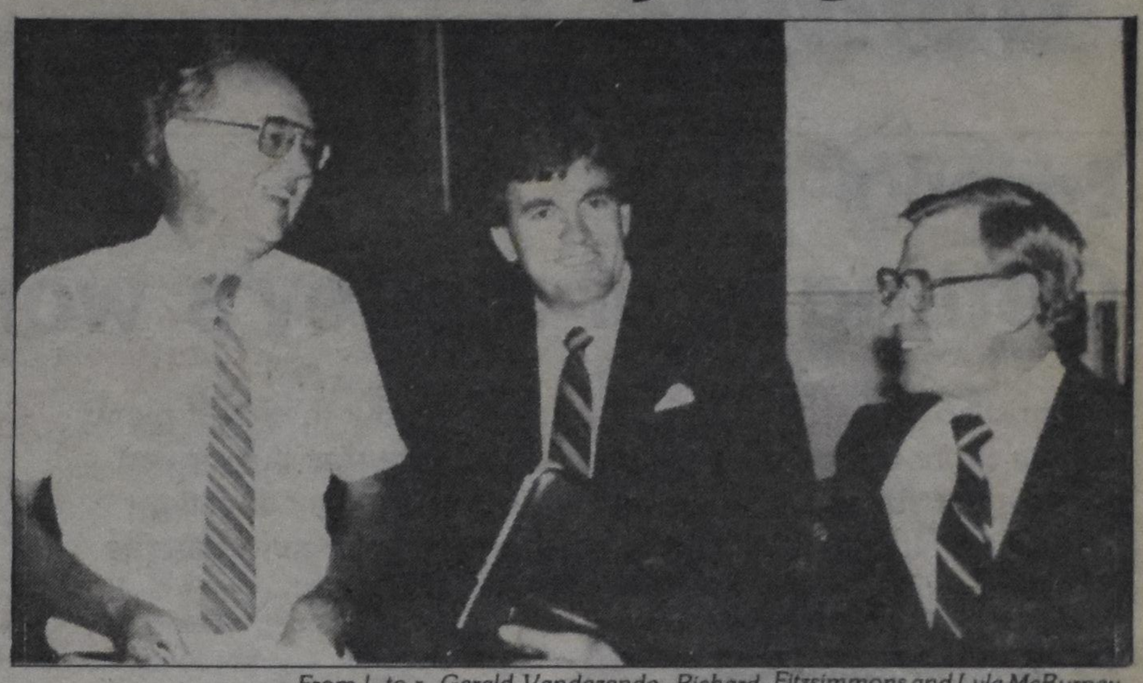
All tuition fees tax deductible, judge rules

Bert Witvoet

TORONTO, Ont. — A Federal Court has allowed the income tax appeal by Lyle McBurney against Revenue Canada, which had denied him the right to claim part of tuition fees paid to private schools as tax deductible.

The action by Mr. McBurney, begun in August, 1981, came up for trial on the 17th and 18th of January of this year. McBurney had argued through his counsel Mr. Richard Fitzsimmons that Revenue Canada in reassessing him for the years 1976 and 1977 made no allowance for the religious portion of the children's education. In fact, all tuition paid to the two Ottawa Christian schools and one Agincourt Christian school should be considered a gift to a charitable organization, he had said.

Revenue Canada, on the other hand, had argued that moneys paid to a private school could not be considered a gift since it is payment for service rendered.



From l. to r. Gerald Vandezande, Richard Fitzsimmons and Lyle McBurney.

Mr. Justice Muldoon ruled that the three schools in question "derive their registered status under the Act, from the Minister, but that their charitable status is clearly derived from the common law."

A significant ruling

According to Mr. Fitzsimmons the significance of the judgment is that across Canada all religious schools which have an open door policy may consider all tuition fees to be tax deductible.

He also found it very significant that the court took the position that the supremacy of God is firmly rooted in the public policy of Canada and that the Preamble to the Constitution protects religion.

Gerald Vandezande, who as Policy Director of Citizens for Public Justice launched the appeal expressed that he was delighted with the content of the judgment. "It reads like a sermon," he commented.

He was particularly impressed by the fact that the judge had taken note that "Christian thought, perceptions, values and works permeate the entire educational formation." In a previous remark the judge had commented that public schools "do not impart that hour-by-hour, subject-by-subject infusion of Christian values and interpretations of subject matter for which the plaintiff and his fellows seek."

Continued on page 4...

Calvinist Contact

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September 7, 1984
No. 1942

40th year of publication

This issue focusses on:

Education ... the schools have reopened
..... pp. 1,2,5,8,9 and 14
The Pope ... he's coming soon
..... pp. 10 and 11
Armament ... the issue will never go away
..... pp. 15,16, 17

ICS conference explores joy in living

Keith Knight

A record crowd of 1,000 registrants attended the 26th annual Niagara Conference in early August, a third of whom were under the age of 15. The conference is sponsored by the Institute for Christian Studies (ICS) in Toronto.

Every year the conference attracts families from across Ontario and the eastern United States to the shore of the Niagara River just across from Buffalo, N.Y. Niagara Christian College's campus provides an idyllic setting for an instant family campground and conference.

The theme of the August 3-6 weekend was "Joy in Living." Dr. Gordon Spykman, professor of Bible at Calvin College, was the keynote speaker, offering major addresses at both the opening and close of the conference. To carry out the theme there were 12 well-attended workshops and a parallel series of activities for children.

The notion of a truly family conference was indeed evident throughout the weekend. Some 350 children under the age of 15 were registered and all of them were involved in organized programs which reflected the Joy in Living theme. On the Saturday most of them were bused to the Christian Recreation Center in Buffalo to enjoy a day of sports activities. With temperatures rising to a humid 30 degrees for most of the weekend, the recreation was well received.

Dr. Spykman provided a great deal of food for thought as he launched the weekend with his address. "Joy is more than a short emotional lift. We live between God's D-Day and V-Day; God's resurrection and second coming."

He spoke of the reality of 1984. "Futurists are pessimistic", he said. "But this is not the year of Orwell 1984; this is the year of our Lord 1984."

He added that joy can survive even when we don't feel joyful. "Joy is to be cultivated, a gift to be received in faith. We cannot manufacture joy." Dr. Spykman said that he found it difficult to define joy "but when it's there, we know it's there; when it's missing, we know it's missing."

Continued on page 5 ...

Thinkbit

A teacher to his colleague: "It's difficult to be humble when you know you're right."
Overheard in a staffroom

Conferees relax and chat between workshops

Peter Waldo essay contest!

Now that school has started, how about a challenge for high school students? *Calvinist Contact* would like to receive historical articles about Peter Waldo and the Waldensians. We will select the best article and use it for the Reformation issue of October 26. This means that submissions must be in by October 10. Suggested length about 1000 words. The winner of the contest will be paid a regular contributor's fee.
BW

Haarlem Classis bites the bullet

HAARLEM, THe Netherlands (from Centraal Weekblad) — Classis Haarlem of the Reformed Church (Gereformeerde Kerken in Nederland) has allowed members of the church to cross geographical boundaries and join a Reformed church in which they feel more at home.

The decision came out of a situation of growing diversity within the churches. Haarlem has three large GKN churches. Haarlem South is a church with a clearly confessional emphasis. Haarlem North and East are less so.

Many church members from Haarlem North and East, dissatisfied with what was going on in their own churches, attend Haarlem South. Officially they could not join this church, however, because of church laws.

Classis Haarlem, fearing that some members might leave the denomination entirely, declared that the ruling of the Church order that geographical boundaries should not be crossed will be set aside. It has approved "border traffic."

The situation is of importance for other parts of The Netherlands where similar situations are found. Reformed people who visit more confessional churches are called "the Reformed in the Diaspora."

In Joure, Friesland, a church split occurred a few months ago. It is hoped that a more relaxed membership rule will prevent other schisms.

Calvinist Contact

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Editorial

Getting your money's worth in education

Christian day schools are not a luxury ... but they cost plenty. All the more reason for parents to make sure that their investment is not sqandered. They must ask for quality education.

A school that answers to the following criteria gives parents more than their money's worth.

Spiritual nourishment

First things first. Christian schools must provide spiritual food for its pupils. This means that teachers must be "trees planted by rivers of water." Psalm 1 clearly spells out what that implies- avoid the way of sinners and meditate on the law of the Lord.

In Bible lessons and during thoughtful devotions, students too may plant themselves by the riverside. But should not all other curriculum experiences continue this feeding process?

Philosophical direction

This is the next step. Some Christians try to avoid this step, thinking that the Bible condemns all philosophy. Not so. It condemns false philosophy (Colossians 2:8).

For the purpose of this editorial, philosophy means answering some basic questions about life, after the Scriptures have given the guidelines. Schools have to come to terms with questions like, what is money and what is its purpose? What does it mean for the student to be in the world but not of it while studying English literature? What is the meaning of the Second World War?

Academic challenge

Much is said about academic standards today. But what does that entail? Provincial examinations? A tougher passing grade? Material that challenges the brighter students and frustrates the weaker ones?

We who believe that each child is an image bearer of God and who know about the parable of the talents have some very basic convictions to work out in this matter. The goal is that each individual child gets what he or she needs for intellectual growth. Christian schools must continue to work towards that goal.

Cultural stimulation

Students must interact with the best that our culture has to offer. That includes "hands on contact" with performances and exhibitions. A painting is a painting, not a reproduction on a glossy page. A play is a live thing, not a written story.

Lest we reduce culture to the fine arts, politicians, farmers, housekeepers and bankers should share with students how they give form to their area of responsibility.

On the other hand, the printed page and personal stories and lectures by the teacher must for the sake of economy and efficiency provide the bulk of the cultural exposure.

The acid test of cultural stimulation must in all instances be — enthusiasm and life-oriented meaning detectable in the work of the pupils.

Social edification

One of the failures of schooling can be the building of a poor social structure. Some young persons end up being social outcasts or social cripples. Others are crowned for the wrong reasons. A playground scene will tell volumes about social interaction.

Christian schools have a special responsibility to nurture positive relationships and redirect negative ones. Teachers should be encouraged to enjoy informal play experiences with their pupils and to discuss attitudes and group dynamics in a non-judgmental way.

Emotional liberation

One of the most tragic aspects of life is that the emotional life of a young person tends to close up as he or she gets older.

A comparison of artwork by grade seven students with the artwork of grade two students tells the story. Or witness how a grade one boy sings, and then ask a grade eight boy to sing. The fear of self-expression is evident in the escapist behaviour of the older boy.

Christian schools have a unique opportunity to allow feelings to come to expression ... if the teachers themselves have undergone emotional liberation and healing.

Quality education

None of the above aspects of Christian education operate in isolation from each other. Cultural stimulation needs philosophical direction, needs spiritual nourishment. All of them together form an artistically woven web of praise and thanksgiving to our covenant God, who allows us to have our children educated in the fear of the Lord.

Even the beginning of obedience in these things will be well worth the two or three hundred dollars a month each family has to pay. In the kingdom of heaven that money is not only tax deductible, it stores up treasures that will not corrupt.

Letters

How can we trust ICS teachers?

In *Calvinist Contact*, of August 24, Casper Vanderiet is wondering why so many churches are not complying with Synod's request to support the Institute for Christian Studies in Toronto, and why only a very small number of our Christian students participate in the ICS curriculum?

The answer to that we found that very evening when we were watching "The Great Debate" on T.V.

We delighted in seeing James Olthuis defend God's omnipotence, but got sick in our stomachs when he started to do so in referring to God as She.

Surely, God is a spirit and is neither male nor female. But Jesus taught us to address God as our Father and who are we to change that?

So, if teachers at the ICS change Jesus' plain words, how can you trust them in the more complicated teachings?

Mr. and Mrs. M. Guldemond,
Grimsby, Ont.

(Sigh) Nodd is not amused!

For some time now your publication has been chosen by me as the vehicle of publication for my literary production. Only posterity will be able to fully fathom the privilege which I bestow on you by this choice.

You, Sir, seem to be unaware of the extent of favours granted you!

Not only are my poems printed contrary to my preference, which would be one in the middle of an otherwise blank page, but to compound your lack of understanding for the importance of my metrical compositions, you have the audacity to publish my poetry side by side with the versifications of a minor — very minor I would say — talent like Klaas Sis, who does not seem to know the difference between an anapest and an amphibrach.

I sincerely, although nevertheless urgently implore you to improve the aesthetic standard of your otherwise acceptable magazine, by making the necessary distinction between art and its imitation.

I must, alas, underscore my request with a threat. If the "works" of Klaas Sis will not be relegated to either the want-ads page, or closeted in some other less offensive space, I will, Sir, reveal the identity of this a-doctrinal dabbler.

I remain, Sir, your only poet in residence

Sy Nodd,
Jerusalem, Wintario

Czech dentist from Holland likes Canadian climate

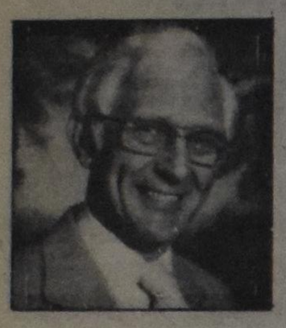
Because of our tradition to welcome strangers and help refugees, we print the following letter that accompanied an announcement card.

Dear Sir:

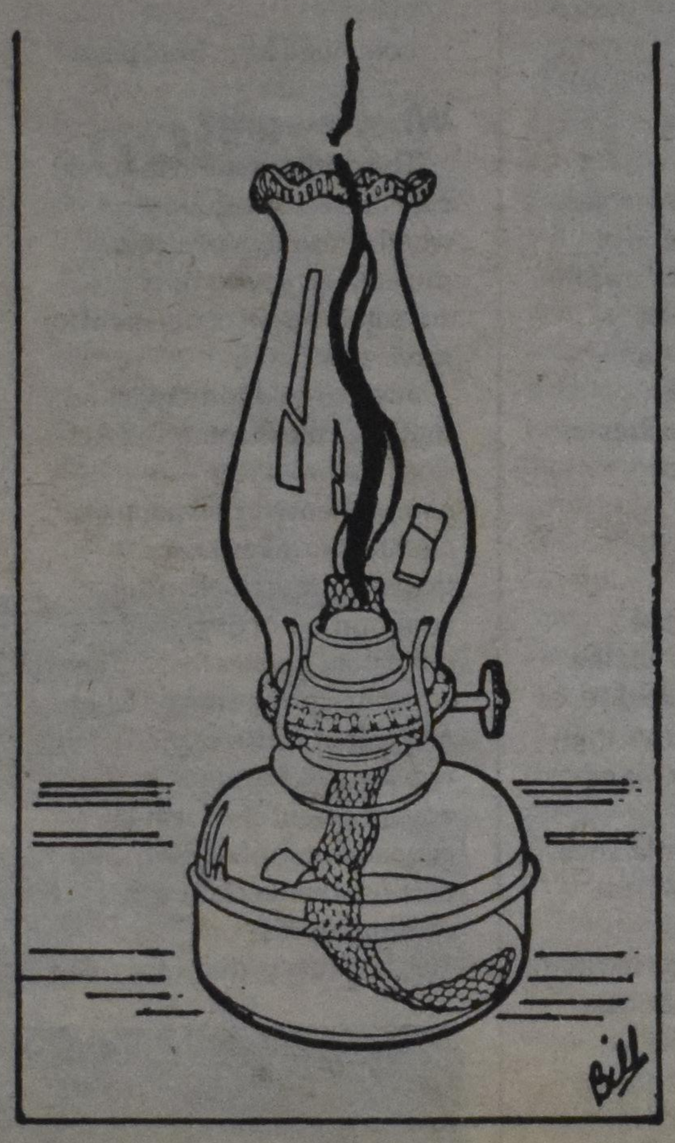
Pater Bill Veenstra from Mississauga gave me your address with advice that you could help me start my new dental office by publishing my announcement.

I was born and studied in

SKYLIGHTS/WILLIAM R. RANG



Reed and flax



Someone tried to comfort a dying pastor by saying, "You may look back upon a blessed ministry." But the old pastor shook his head, "No, I have been wrong too often. I did not comfort enough."

I did not know the pastor of this incident, but I can guess that he must have thought of Lord's Day One. "What is your only comfort in life and death?"

Comfort. If pastors truly preach the gospel, comfort will always be offered. Isaiah, who is known as the preacher of the judgment of God, was a man who on the Lord's behalf spoke of a bruised reed and smoking flax. "A bruised reed he will not break and the smoking flax he will not quench" (Is. 42:3).

What a comfort there is in these words! I read in a commentary that the reed mentioned here is the sapling of the cedar. In other words, a bruised reed is a bruised sapling that will likely, because of its bruised condition, fail to grow into a cedar of Lebanon. Yes, the prophet speaks here of one who is young in the faith, but he speaks of young folks as well. A bruised reed, that is a hurt faith that will not grow into maturity.

The smoking flax is the wick of a lamp or a candle that has not absorbed enough oil or fat so that it produces smoke only. It is not ready and will not be ready to give light although it was called to be the light of the world.

"The bruised reed he will not break and the smoking wick he will not quench." These words present to you and me the promise that the reed will grow into a mighty cedar and that the wick will burn brightly to be the light of the world (Matt. 5:14).

These words are not only a promise, but comfort as well.

In the evaluation that the world gives, a bruised plant needs to be destroyed and a malfunctioning wick needs to be replaced. The world has no use for that which is weak. Not so Jesus. He is near the heart that cries to Him. He leads weakness into strength, to the fulness of love, to life itself.

Do you see it? He does it by putting His hands around the reed and by blowing on the wick. In other words, in order to grow in faith and obedience we must allow Him to work on us. That's the condition.

That is comfort plus.

William Rang is principal of the Dunnville Christian School

Headship in a tailspin

A letter written by Dirk Booy to his daughters

"Dad, what do you think of all of this, please will you write me?" That is what one of my daughters asked me. I am sending this letter in reply to our five daughters: three of our own and two who became part of our family through marriage. However, I am prepared to take more daughters of the church into my confidence and share some inner thoughts.

This week (the letter was written on June 15 of this year) Synod is meeting and will be discussing this very topic. It is not my intention to predict the outcome. My purpose is to be there when you feel disappointed and let down about the verdict. I do not want you to be bitter or resentful.

If it was a purely theological question I would feel different about it: But in my humble opinion it is as much cultural or social and very much a psychological issue. It is good that you read some of the reports and all the other writings that have appeared so far. But I know, they leave many of your questions unanswered, and they do sound so calculated, and a bit unreal.

As you recall I have spent many years in the consistory of several churches. At this point I do not even know if I want you to be part of such a body.

There has been a lot of discussion about authority and specifically about that of an elder. But what is this authority really? It appears as if it is something he receives for a few years and then takes off like a jacket. And many elders I know just react in that fashion.

That is exactly what we see in the worldly arena around us. You are either in power or you are voted out. That kind of authority in the church to me seems like a fallacy. I know that you are not interested in such a form of recognition.

I am glad that we live in times in which authority is not automatically bestowed on someone. In most instances respect has to be earned and deserved. I have a deep regard for Christians who through their daily living radiate spiritual gifts like love, joy, compassion and faithfulness. The apostle Paul even mentions self-control. I have no difficulty accepting leadership from such persons be they male or female.

As followers of Christ we have to imitate his humaneness. Some people, with the best of intentions maybe, are too busy copying his divinity. In that kind of debate the element of service has been lost.

Please do not feel bad about our denomination. We do not have a perfect church. The reason we are members is that I am convinced that the Lord wants me to serve Him in this church.

As you know your mother was appointed by the consistory as a pastoral worker to visit the elderly in Holland Christian Homes. No election or ordination was required. She has done this work now for three years. I used to make family visits, but I must admit I prefer the term pastoral visits. And if I am honest her visits are probably more effective and I have prudently listened to her advice. Next time I will try to make those visits pastoral as well.

Well you grew up in our home and I am not telling you anything new. We certainly were not a perfect family. But with all of our failures we did strive for oneness. I never liked the idea of a special chair where the patriarch sits. And I never had such a seat. We have round tables in our house. I wonder why communion tables in the churches always have to be square.

Of course, it takes more craftsmanship to create a round one. But so does true family harmony where openness and sharing is eminent. I am grateful that your mother's influence has been such a good contribution in bringing this about. Your mother and I were always in step and still are. I know that you in your own way are trying to do the same in your own families.

Most of you now live in far away places and we cannot visit all that frequently. We really miss that. That is why I like it when our litte grandson Aaron comes over. Right after he steps in the house, he takes me by the hand and leads me to the stereo set. Then I select some lively music. We both dance and roll over the carpet, moving arms and legs. It is lots of fun. There is sixty years between us but he does not seem to mind.

Some day I would like to tell little Aaron to deal in a priestly fashion with

Continued on page 4...

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Czechoslavakia and after the "Dubcek's Spring" emigrated to The Netherlands and became a Dutch citizen. I worked and lived with my family in Amsterdam. I am married, have two daughters of eleven and eight years.

Working for years as a dentist and bringing up of children helped us a lot to manage the Dutch language and to get used to the Dutch way of life. We had made it almost there, but we had difficulties with the weather, which brought us finally to Mississauga in Canada.

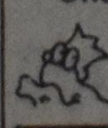
Here we have had very favourable weather since our arrival ten months ago. For the first year I accepted an offer to work in a dental office in Hamilton and at the same time I have made preparations for starting my own office in Mississauga.

Because of our close ties with Dutch people I would be very glad if you publish my announcement in *Calvinist Contact*.

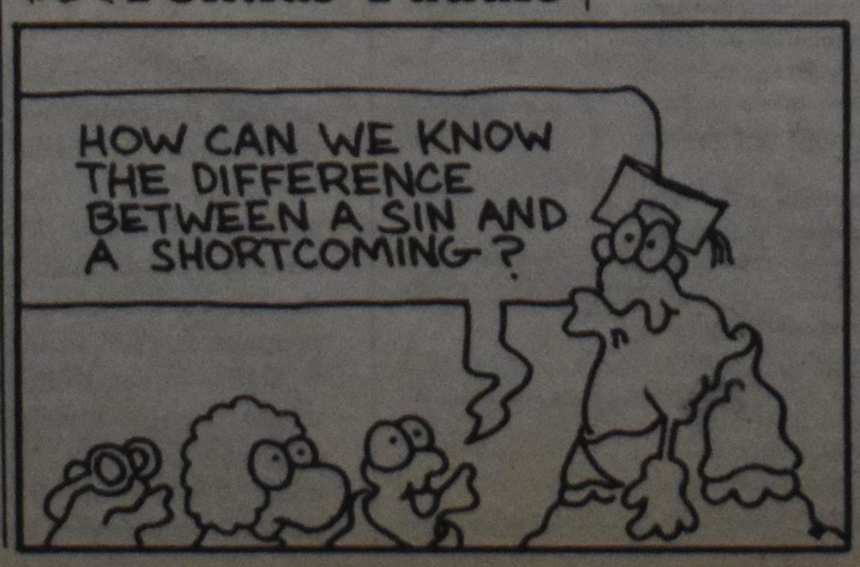
One of my announcement cards is enclosed for your convenience. Be so kind please and publish it three times over, which is the maximum allowed by the Royal College of Dental Surgeons of Ontario.

I thank you in advance for your understanding and remain Yours truly,

George F. Zacal,
Mississauga, Ont.

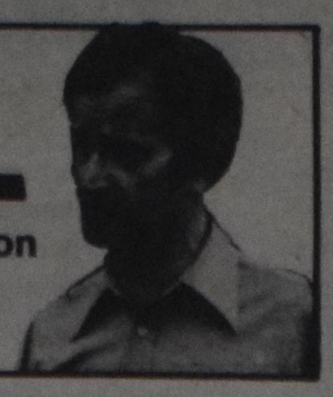


Pontius' Puddle


HOW CAN WE KNOW THE DIFFERENCE BETWEEN A SIN AND A SHORTCOMING?
SIMPLE. WHEN YOU DO SOMETHING WRONG, IT'S A SIN. WHEN I DO SOMETHING WRONG--THAT'S A SHORTCOMING!

Society

Cross Examination



Bernard Zylstra

Apartheid splits international conference

Twelve black Reformed South African Christians left an international conference on Christian higher education because of the presence of five white South Africans.

The conference was sponsored by the International Council for the Promotion of Christian Higher Education (ICPCHE). The Council's chairman is Dr. John B. Hulst, President of Dordt College. Its executive secretary is Dr. John Vander Stelt, professor of philosophy at Dordt. The conference was hosted by the Free University, the Kampen Theological School of the Gereformeerde Kerken, and the Society for Calvinist Philosophy. The conference brought together 150 scholars from more than 30 countries in the Americas, Asia, Australia and Europe. The conferees met at Castle Nijenrode in the picturesque village of Breukelen straddled on both sides of the Vegt River just north of Utrecht. The dates were August 15-22.

The issue came to a head on the very first day of the conference because, apart from the twelve blacks, five whites from South Africa had also registered for the conference. The blacks in effect informed the conference that they would leave if the whites stayed.

The blacks argued that their conscience would be violated if they attended a conference with South African whites who, in their view, belong to the oppressors. They objected particularly to the presence of three professors from the Potchefstroom Christian University — Elaine Botha, Lourens du Plessis, and Bennie van der Walt — because they view "Potchefstroom" as a bulwark of apartheid.

Moreover, they argued that every other Christian at this conference would compromise his or her conscience. By allowing the white South Africans to participate, these Christians would lend support to apartheid. In this way the conference itself would become a platform for the support of apartheid.

The position of the blacks was articulated in a quietly eloquent way by Shon Govendor, a reformed theologian in the (Indian) Mission Church, and Dan Cloete, a reformed theologian in the (Coloured) Mission Church who will teach at Calvin College this year.

The issue raised by the blacks threatened to politicize the entire conference which did not deal with apartheid but with the task of Christian higher education, particularly in the third world. The white South Africans had no intention of leaving. They argued that they had registered for the conference because it was open to any individual person who had accepted the anti-apartheid stance of ICPCHE itself. They rejected the notion that anyone who teaches in an apartheid university is for that reason automatically guilty of promoting and intensifying the suffering of the victims of apartheid.

Needless to say, the issue put before the conference cast a dark cloud upon it. While the conference proceeded, the blacks huddled together in the restaurant. Journalists from the Protestant news media stuck around to see who would "win."

Finally, on the third full day of the conference, a special session was set aside to deal with the question. The Council, which had met frequently in emergency sessions, proposed that the conference issue a statement on apartheid, but that this be done *on the last day of the conference*. When Dr. Hulst indicated that the conference would not be "reconstituted" in midstream — from an "open" to a partially "closed" conference, to exclude white South Africans — the twelve black South Africans walked out of the meeting and left the conference.

In my view, this was the only fair solution. The blacks knew in advance that this was an open conference. They could have known in advance that white South Africans might be present because Lourens du Plessis has been a Council member since 1981. It would have been odd indeed if the Council had decided to exclude du Plessis from its own conference.

Instead, the conference adopted a statement strongly condemning apartheid. (See box)

As of today, I think it is still meaningful for Christians outside of South Africa to do two things: (1) condemn apartheid, and (2) continue contacts with both blacks and whites in South Africa. But this conference showed that talking with blacks and whites *at the same time* and *in the same place* is becoming nearly impossible.

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

Resolution on Apartheid by ICPCHE

In accordance with the present Purpose and Statement of Clarification of the International Council for the Promotion of Christian Higher Education (ICPCHE) regarding racism (including institutionalized forms of racial discrimination such as apartheid) the participants to the 1984 conference declare the following:

Apartheid in all its present manifestations, including the new constitution of the Republic of South Africa, is a socio-economic and political system of exploitation and oppression.

In line with the recent affirmations of the World Alliance of Reformed Churches and the Reformed Ecumenical Synod we affirm that apartheid is a sin and contrary to the Gospel, and that its theological justification is a heresy.

Since in South Africa the Gospel is often misused, in a subtle or overt way, for the ideological promotion of Christian education or of a reformed world view that serves the interests of the white minority, Christians and Christian educational institutions are called to dissociate themselves from the sort of intellectual, academic, or scientific enterprise that would so misuse the Gospel, and we exhort them rather to use the tools of study and reflection in the interests of the struggle for freedom and justice by all those who are victims of apartheid.

Those who work in institutions that support and promote apartheid, and who in addition do not openly oppose the policy, are guilty of deepening and intensifying the suffering caused by it. Therefore we call upon all those who work in institutions of Christian higher learning to contribute to the dismantling of apartheid.

The Council in advertising and in inviting persons to its conferences in the future, shall make known its rejection of apartheid and its understanding that those who accept the invitation share in this rejection.

The conference most urgently appeals to the Council of the Potchefstroom University for Christian Higher Education to open the doors of this institution unconditionally to all people who desire Christian higher education, lest its intention to operate as a Christian institution be belied. **August 23, 1984**

Federal judge hands down historic judgment

... continued from front page.

What is a gift?

The central issue in the court case had been the question, whether moneys paid to a private, religious school constituted a gift or payment for service rendered.

Justice Muldoon explained that since the Income Tax Act does not provide a comprehensive definition of a charity, the minister and taxpayers must look to the common law of England for a definition. It states that the term "charity" can be applied when one of four considerations applies: relief of poverty, advancement of education, advancement of religion, and purposes beneficial to the community.

Accordingly, the judge ruled that the charitable quality of the schools the McBurney children attended "could well be characterized as both educational and religious."

He further made a comparison between the situation of a private school and a Christian parish. Although all members are urged to contribute to the church, and receive benefits from that church, no one is denied access to the church. Contributions therefore may be considered voluntary and are tax deductible.

He found that the three schools in question adequately demonstrated through their documents and witnesses that they too did not deny access to any child, and that tuition was not a legal obligation. It was the school community that was ultimately responsible for the school budget.

What now?

Revenue Canada has until the end of September to appeal the decision. If they do, it will go before the Federal Court of Appeal, and eventually to the Supreme Court of Canada.

CPJ is committed to seeing the matter through to the end, according to Gerald Vandezande. Its Educational Fund is financing the costs, and people are encouraged to send donations to this fund. Even though the judgment was awarded all court costs to McBurney, many expenses are not covered, and future expenses are likely.

CPJ hopes to issue a bulletin to Christian schools and its supporters in the near future, clarifying the judgment and advising people on how to proceed from here.

In the meantime McBurney and his friends are savouring the sweetness of having a judge of the Federal Court declare that "The public policy favouring and protecting the advancement of religion ... cannot be set at naught by the minister's Information Circular 75-23 and a few earlier decisions of the Tax Review Board."

As a special courtesy to our readers, we will reprint nearly the complete judgment as an insert in next week's C.C.

McBurney talking with Globe and Mail reporter Robert Matas

Headship in a tailspin

... continued from page 3.

women. But come to think of it, it may not be necessary. The real Aaron had a sister called Miriam. She must have been an enthusiastic dancer, but she also was a prophetess. How would I ever be able to explain to little Aaron who is more pre-eminent — a priest or a prophetess? I wish more people would be able to lift their feet off the ground once in a while.

My dear daughters, just keep on doing what the Lord wants you to do right where you are. Next time when you are home we will talk some more about it.

Love,
Your Dad

Dirk Booy lives in Brampton, Ont.

ICS conference explores Joy in Living

... continued from page 1.

The biblical picture of Jesus is seldom one of joy, he said. "There are no biblical pictures of Jesus laughing or smiling. He wept. He was angry. He was sad. We know, of course, that he must have laughed because he was fully human but we don't specifically read about it in scriptures."

A generally youthful audience (most of the parents were in the 30-40 year old range) spent the next three days discovering the meaning of joy in numerous areas of their lives. Workshops dealt with joy in worship, work, the family, marriage, retirement, drama, self-identity (teens), popular music (teens), and friendship (teens).

The Sunday morning worship services was led by Rev. Kenneth Baker of Hamilton. The service included the celebration of Lord's Supper, choral selections by the adult conference choir, and the sermon on Joy in Living.

The evening vesper service focused on the Song of Solomon, introduced by Dr. Calvin Seerveld and dramatically performed by the Trinity Theatre Toronto group, a Christian drama group. Various dimensions of liturgical dancing were shown by a group choreographed by Gioia Gehrels of Toronto.

Dr. Spykman's closing address on Monday challenged the convention crowd with the theme: "Do we dare to be joyful?" He left the audience with several challenges, the result of various joys. "Do we dare to pursue the course of justice and equity with respect to equal funding for Christian schools? We have been knocking on doors for decades. Now that a door has been opened (in Ontario), do we dare persist?"

With respect to the meeting of the Reformed Ecumenical Synod, in session simultaneously in Chicago, he said: "Can we keep the truly ecumenical fires aglow?"

And he also challenged Christians in both the United States and Canada to get involved in the elections this fall.

Dr. Spykman encouraged the conferees to dare to be joyful, despite life's struggles and afflictions. "Only Christians know the sanctifying depths of sadness and the santifying heights of gladness. We must will to be joyful."

Do we dare to sit in the grass and be joyful?

Pastors Cecil and Herman Van Niejenhuis stack the deck

Kuyper's kapers

OH CANADA! SOON YOU WILL SEE WHAT GOD HAS PLANNED FOR ABRAHAM KUYPER
I AM COMING TO HELP RESTORE THE KINGDOM OF GOD— PERHAPS VIA POLITICAL OFFICE
KLM
WAR AND FEAR
LOVE AND HATE

Christian university in North America?

BREUKELEN, The Netherlands — More than 30 countries were represented at the academic conference on Christian higher education held here in August of this year.

The conference was chaired by Dr. H. Verheul. He spoke about the need to have a Christian university in North America. Here follows part of his speech.

We are discussing this week the relevance and huge task of institutions for Christian higher education. In several countries remarkable initiatives were taken to realize such schools and universities. Often they depend strongly on the assistance of larger and older institutions elsewhere. The resulting cooperation is of mutual interest and benefit.

But now I ask your attention for the organization and development of Christian higher education in North America. My remark concerns especially the colleges related to the Reformed and the Christian Reformed churches.

Several of these colleges were founded, also in the last decennia, partly for regional reasons. The oldest of them is Calvin College in Grand Rapids — even older than the Free University. Others include Hope, Trinity, Dordt, Redeemer, North Western and King's college and the ICS in Toronto. The department of theology and philosophy are, in general, most strongly developed for understandable reasons.

However, alumni of these colleges have no chance to get their graduate training at a Reformed Christian university. Such a university might have a remarkable impact. Doing intensive research in all faculties will stimulate both within and outside of the university the discussions by Christians on actual problems of your society and mankind.

By training students to the highest degree, the influence on the American society could grow and — last but not least — such a university could be of even greater help for smaller institutions elsewhere in the world than the colleges can be now. Moreover, the attractiveness of other universities will be a less competitive factor for your talented teaching staff.

But from the history of the last decennia one has to conclude that you prefer to enlarge your number of colleges instead of starting the foundation of such a university.

It may be that it is not easy to raise the required funds, although I'm not yet inclined to believe that. It may be that the support from a coherent group in society, which is big enough to support such an institution, is lacking. I also doubt this. If you would not restrict yourself in looking for support to the members of only one church, it should be realizable.

A third reason could be the legislation. However, in your countries, the United States and Canada, the possibilities are there, although it might be that in Canada — also for financial reasons — the situation is preferable. Otherwise Calvin, as being the eldest and largest — would be an excellent choice for a simulated development of such a university of your own.

Its influence on your society, its contribution to discussions on actual problems of your society and of mankind, and, last but not least its possible assistance to others in much less favourable situations than you are might be very large.

Dr. H. Verheul was the Rector Magnificus of the Free University of Amsterdam from 1978-1983.

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Church

Church News

Canadian Reformed Church

Called

— to Lincoln, Ont., and Smithville North, Ont., Cand. W. Den Hollander

— to London, Ont., Cand. J. Moesker

Accepted

— for mission work in Brazil (called by Hamilton, Ont.), Cand. D.G.J. Agema.

Christian Reformed Church

Accepted

— to Glad Tidings, Edmonton, Alta., Rev. Mel Pool of Trinity, Edmonton.

Declined

— to Beth-El, Acton, Ont., Rev. William Suk of Hebron, Renfrew, Ont.

New Clerks

— Maranatha, Bowmanville, Ont.: Mr. Andy Strikwerda, R.R.6, Bowmanville, ON L1C 3K7

— Bethel, Brockville, Ont.: Mr. Martin Kaldeway, 613-345-5550. Mail correspondence to church address: P.O. Box 345, Brockville, ON K6V 5V5

Address Changes

— Rev. Wiebe Geerts, Orkney Beacon Rd., R.R.7, Orillia, ON L3V 6H7; effective immediately.

— Rev. Jakob H. Kits, 5997 Jaynes Rd., Duncan, BC V9L 3C4; 604-746-7272; effective immediately.

New Place of Worship

— Covenant, Barrie, Ont., will be worshipping in the Essa Rd. Presbyterian Church, 59 Essa Rd., Barrie, Ont. Services at 9 a.m. and 7 p.m.

Pastoral Pondering

Relations between reformed churches

Morris N. Greidanus

The last meeting of the Council of Christian Reformed Churches in Canada agreed to join a new Canadian ecumenical grouping of churches, much to the dismay of some of our members who said: "Why don't we talk and work with the churches closest to us?"

Meanwhile, that new ecumenical group did not get off the drawing board, and we still face the question: "Why don't we talk and work with the churches closest to us, churches that share the same confessions and background, churches like the Canadian Reformed, the Reformed, and the Free Reformed?"

The surprising answer is that except for the Reformed Church in America, the churches that share the same confessions with the Christian Reformed Church are not interested in inter-church conversations. The CRC and RCA are busy talking together on the denominational level. Many RCA's use our church education materials. They attend some of our ~~classes~~ meetings and we some of theirs. Combined services and pastoral exchanges also occur where two churches of both denominations are near each other.

No communication

But the Free Reformed and the Canadian Reformed Churches refuse to have any of this contact within the Reformed family of churches. The CRC has asked for it several times. That in itself is a slow process: The CRC Interchurch Committee writes a letter to their synods (which do not meet annually). Months later we get an answer: They do not want to meet with us. Before we can write the synod again, ask for reasons, and try to persuade them, two more years go by. So nothing happens, while we could have, with profit, been talking about making it a little easier when someone transfers between the churches, or about cooperating in Christian education, sharing church school materials, and coordinating relations with the Canadian government.

Why no contact?

We could try to remove past hurts and discuss mutual misgivings about theological developments. But none of this happens, and I wonder why not. Is the CRC a false church, not worth talking to? Or is it's size too overwhelming for these Reformed churches? Or does the old history still rankle? Since *Calvinist Contact* is read by Free Reformed and Canadian Reformed readers, I hope that some of them will give us more information than their church bodies have up to now.

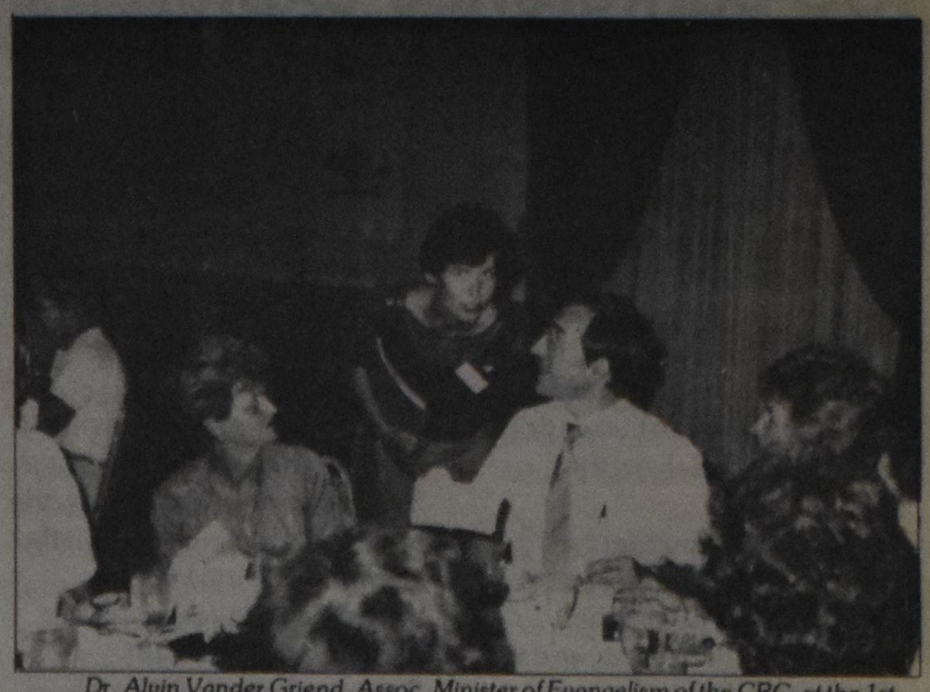
Some do talk

We do have regular conversations with the Baptist Federation and with the Presbyterian Church. In both instances the interchurch committees have been exchanging papers about each other's beliefs and practices. At a recent meeting a sympathetic Presbyterian pastor had these impressions of the CRC: It is a spiritual and cultural focal point for Dutch people, as they once were for the Scots and Irish. He wondered whether the creeds were as subordinate to the Word as they should be. He liked the redemptive historical approach to Scripture, but wondered whether our evangelism concentrated too much on the soul. He praised our support for Christian schools, but feared an Irish type of sectarianism, loss of Christian influence in the public school, and a reduction of Christian witness by our children. He was impressed by our procedures for discipline, but wondered if they were effective.

The discussions between the Christian Reformed and Presbyterian committees demonstrate that much more talking needs to be done before committee members understand each other's churches. And how will that work down to every member of both churches, unless we have some regular contact with each other? The recent articles in C.C. by Presbyterian pastor Bernhardt are a helpful step in that direction.

Morris Greidanus is pastor of the 1st CRC, London, Ont.

Coffee Break convention



Dr. Alvin Vander Griend, Assoc. Minister of Evangelism of the CRC, at the 1st International Coffee Break Convention, talking with Mrs. Clara VanderLaan of Port Perry, Ont.

The first International Coffee Break Convention was held at the Holiday Inn in Chicago, Illinois, recently, sponsored by the Christian Reformed Home Missions Board.

Twenty denominations throughout the United States, Canada, Australia, the Netherlands, Nigeria, and South Africa have "Coffee Break Bible Studies" and well over 500 churches have "Coffee Break Programs."

"Coffee Break," most widely known as a women's daytime Bible study, was represented by 649 leaders, "Story Hour" teachers, and program supporters. Together they attended workshops, prayer meetings, and listened to speakers; many also contributed their musical gifts.

Mealtimes were mass meetings, not "to discuss Tupperware" as one of the guests at first wondered out loud, but to share the message of salvation.

Leisure activities included sightseeing in Chicago, a visit to Bethshan and Elim Christian school, both facilities for handicapped adults.

The headquarters of the Back to God Hour were also toured.

After three days of total involvement each went home with a deeper understanding of what it means to joyfully serve the Lord by witnessing where you are.

Mrs. Betty Van Deemter, Convention Attendee

Rime or reason

There was an epidemic
and no meeting could take place.
Thus there were no polemics
so everyone grew in grace.

Sy Nodd

Ohno's council, on retreat,
reviewed the year just past.
Refusing to concede defeat
it agreed to hold a fast.

Klaas Sis

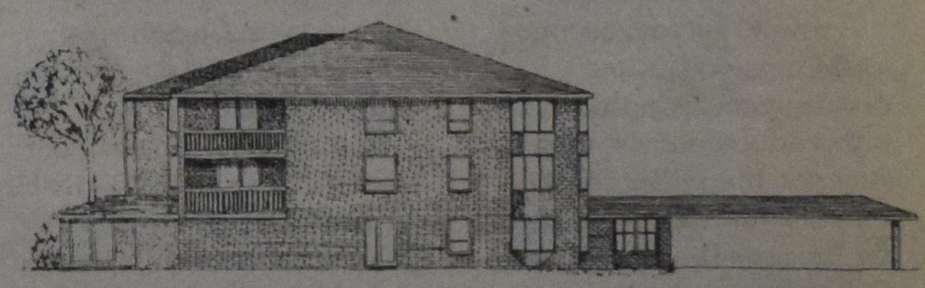
Aylmer and Guelph open senior citizen homes

The Board of Directors of Heritage Place, 110 Caverly Road, Aylmer, Ontario, has announced the official opening of its home for senior citizens; the opening took place on Saturday, July 14.

Heritage Place is a one-storey complex with 25 one- and two-bedroom apartments. It features a spacious common room, greenhouse, tuckshop, laundry facilities, a beauty shop, landscaped grounds, and is within easy walking distance of the Aylmer CRC.

In October of this year, a 50 unit apartment building, Parkside Christian Village, will open its doors on the north side of Woodlawn Road in Guelph, Ontario. Parkside aims to provide a Christian setting for senior citizens (as does Heritage Place) and hopes to eventually include a full care nursing home on the same property.

The property is surrounded by corn fields to the north, the Speed River to the east, River Side Park to the south and a shopping center to the west. The building itself consists of one- and two-bedroom apartments, ample recreational facilities, and four acres of landscaped grounds.



Both the Aylmer and Guelph projects were initiated via local boards and constructed with the help of the Canada Mortgage and Housing Corporation (C.M.H.C.).

For information about either facility, contact the following: Aylmer Area Christian Community Association, Inc., 110 Caverly Rd., Aylmer, Ontario; Mr. Van Harten, Parkside Christian Village, P.O. Box 1236, Guelph, Ontario.

Top: Heritage Place Senior Citizen's home in Aylmer, Ont. which opened July 14.
Bottom: Parkside Christian Village in Guelph, Ont., will open officially in October.

How the UC grew fast and declined suddenly

Rev. Johan D. Tangelder

For 35 years the United Church grew steadily. Membership rose from 600,000 to over one million. The most dramatic growth came after World War II, particularly through the fifties and the sixties.

In 1959 church growth was such that new buildings were opened at the rate of 4 per week. The Observer commented, "The growth will continue, perhaps even stepped up in tempo, for the United Church is growing more rapidly than the population of the country."

Church leaders predicted that by 1980 Canada's population would be somewhere close to 30 million and the UC would add about 2 million to its membership.

In 1957 an editorial in the Observer worried about the church losing its evangelical Methodist heritage, "... what about evangelical zeal? We carry on work of human redemption but with limited budgets, underpaid staff, and without enthusiasm. We even phrase our concern for Canada's Indian people, as our 'moral responsibilities,' instead

Johan D. Tangelder

of opportunities to serve and win."

Evangelistic zeal

What contributed to the UC's growth in the fifties? At the national level the church was still engaged in evangelistic outreach. Large evangelistic campaigns were conducted by Charles Templeton. In 1957 the largest number of communicants since the union — 40,749 — were added to the church.

By 1968 the church asked why decline had set in. An editorial in the Observer declared, "Five years ago we were rejoicing in a great revival. Suddenly we reached the crest and there was a small decline; and those who lose their nerve quickly, or seem not to have read their history books, become sad. It is probable attendance will continue to drop. But we don't need to close up shop and go and hide."

A fast decline

By 1973 membership had dropped to 975,000. The church school had lost about 2/3 of its membership; 609,600 in 1965, 247,100 in 1973. The number of candidates for the ministry went into a steep decline, from 718 in 1963 to a low 94 in 1968; by 1976 it had gone up to 502, largely because of an influx of female candidates (roughly 25-30 percent of the total). Instead of being the fasted growing church in Canada in the sixties, the UC turned into the fastest declining church.

Some blamed the decline on the New Curriculum, the ecumenical movement, pronouncements on social issues, and other controversial issues. In 1982 a survey of Canadians on their religious attitudes drew a bleak picture of the UC.

Dr. Reginal Bibby, head of the sociology department at Albert's University of Lethbridge, noted that the UC by 1978 had a church attendance well below the average on a national basis — 28 percent. He also mentioned "that only about 40 percent of the actual United Church members claim unequivocal belief in God and the divinity of Jesus." Though the survey was partially subsidized by the UC, denomination spokesmen said that they contemplated no official response or major action.

Two large congregations

The UC has many small rural congregations. Many are two or three points charges served by one minister. Its two largest churches are in Toronto and London.

Timothy Eaton Memorial Church (TEMC) in Toronto has over 3,000 members, double the size of some presbyteries. Its property in the heart of the city's most exclusive medical district was valued in 1981 at $17 million. Its investments and endowments exceeded $2 million. The church was founded by the Methodists in 1909. Mrs. Timothy Eaton and her son John Craig, donated both land and buildings in memory of the late founder of the famous department store chain.

At the time of union in 1925. TEMC was granted a charter of its own, allowing it to manage its own affairs in its own way. Its salaried staff includes four ministers (one of them part-time), an administrator, five secretaries and six caretakers.

Its Sunday morning services are broadcast on CHIN. For the morning service 800 of the 1,100 seats are filled. Its evening service has a congregation of 300. The church's 100 rooms are constantly in use by various groups such as the Alcoholics Anonymous and the Toronto Institute of Human Relations. Each year the senior minister exchanges pulpits with the senior rabbi at the Holy Blossom Temple and co-leads an interfaith study group with him.

TEMC has now been edged out of its position as the UC's largest church by the Metropolitan church in London.

According to the April, 1983, Observer, it has 3,092 members with an average weekly attendance of 1,950 people.

Rev. Maurice Boyd, senior minister, believes that the congregation's growth is due to the quality of its worship and to the many programs available for all people of all ages. "All this stuff that I've been hearing that preaching isn't important and worship isn't important," says Boyd, "is nonsense."

Birthday 77

Glory be, I'm seventy-seven
One year nearer now to heaven.
But I should not knock on the pearly gate
Until the time I'm seventy-eight.
And then if I'm still feeling fine
I'll hope to make it seventy-nine.
Eighty perhaps, or eighty-one
Why not keep on if I'm having fun?
Eighty-two, eighty-three, do I hear eighty-four?
Who knows what life still has in store?
But this I vow as the days go by
I PLAN TO LIVE UNTIL I DIE

K.C.B., London

A retired Anglican minister wrote this verse for his 77th birthday last year, which amused his friends.

50 years is a long time.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

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INSIDE ICS

A new column, paid for by the Institute for Christian Studies, makes its first appearance in this issue of *Calvinist Contact*. "Inside ICS" will offer bi-weekly glimpses of some of the interesting things going on at ICS. It's one way in which you'll be able to get an idea of what makes ICS unique.

People from all over the world, and from right next-door, have come to ICS or have used its services in one way or another. Most of them have been stimulated by ICS to renew their efforts at making Christianity a more powerful force in their own lives and in the society in which they find themselves.

ICS exists to help all Christians in all walks of life. That's one reason why our programs can be useful to so many people. From family conferences to student seminars, from popular lectures to 700-page books of heavy reading — ICS has a message for everyone who seeks God's guidance in living. And that's part of what goes into a powerful witness to the secular university: Education can't be separated from the Creator.

Read along with us.
Look inside ICS through the lives it touches.

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School

Pioneering in the Chilcotin

Part II

In 1983 Sue and John Roorda moved with their three sons into the B.C. interior to Chilcotin, 500 miles from Vancouver. Last issue, Sue told of the initial purchase of their property, the move to Chilcotin, the building of their cabin and teaching her sons their school lessons at home. Here is the final part of her story, and a song inspired by the Roorda's new lifestyle.

Sue Roorda

Native community

The native people here need much prayer. Their statistics show it. Alcoholism is approximately 80 % and violent deaths occur about 70 % of the time. They still have an active witch doctor and most live way below poverty level. John now works as band carpenter and is helping them also in areas of pricing building materials and tools. At this time he and the Chief are looking into a program where he can train interested Indians while they work with him. There are so many needs here and it shows us daily how blessed we really are.

The Chapel has a small, very inexpensive, second hand clothing store. It could use blankets, quilts, kitchen utensils, pots and pans etc., as well as good jackets. Also it has a need for some decent furniture. But it will all come in time.

This country is rich in beauty, water, space, wildlife, flowers and wood. We have received so much and most of it free. One morning in February, we went ice fishing with some friends. Within an hour we had 68 trout. Another time one of John's native friends brought us a huge 30 lb. salmon and 15 lb. coho.

There is moose and deer in abundance, and even some of the plant life is edible. The boys have dirt bikes and may make as much noise as they want and I have beautiful wild flowers in my vases most of the summer time. We go fishing when we want, can go horseback riding with friends and John has even had his first free flying lesson.

Encounter with a bear

Josh, while riding his motorbike one evening, had his first encounter with a real live bear. Boy and bear took one look at each other and took off in opposite directions. For once I didn't have to argue with Josh to go to bed — he'd had enough for one day.

Joel and Aaron have almost convinced their mother that the garbage dump is a place heaped with treasures. Beer bottles are their biggest financial gain and there are many in this country. So we go there more often than I care to admit and definitely need to jump in the lake with a bar of soap upon returning home.

An hour's catch. (l. to r.) Top: June Reitsma, Sue and John. Bottom: Josh, Bryce Groenwold, Joel and Aaron

We have had friends come over in the wintertime on cross-country skis, snow machines and skates, while now they come by in boat, on horseback or swoop and buzz around our house in a plane. They bring their kids, some food and various musical instruments and while we're strumming and singing, the kids are playing or singing with us.

On Sunday mornings we often have as many as fifteen people in our truck and it doesn't even have a canopy. What a sight! We leave for Chapel at ten and don't get back till about two or three in the afternoon. Someone usually takes soup, sandwiches or cookies, which holds us over nicely till we get home.

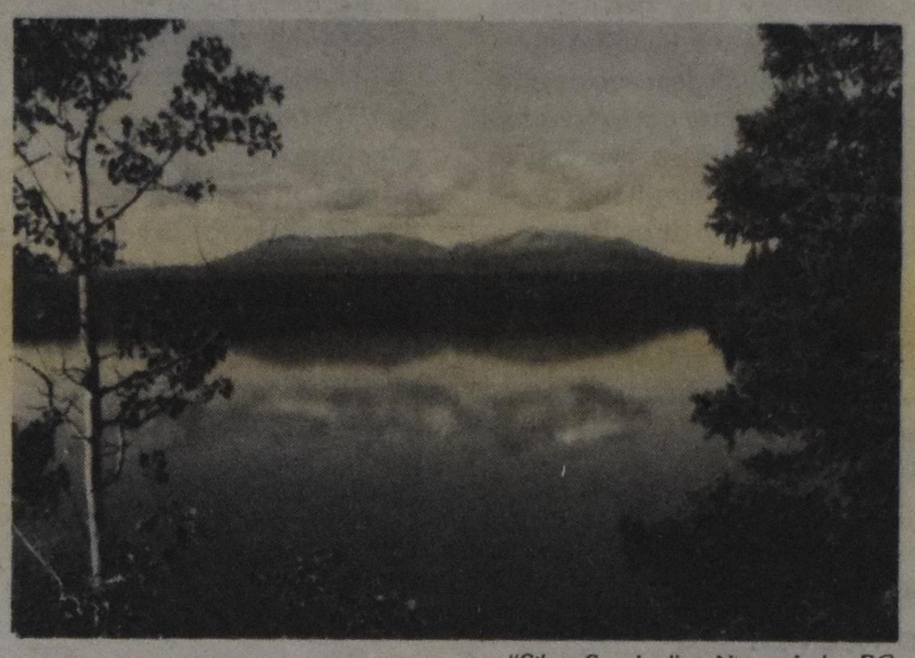
A couple of weeks ago, after having had quite a group in the truck, I prayed that we might somehow get a larger vehicle. I mentioned the prayer request to one and today the Chapel *gave* us their van — no conditions. It's a 1975 dodge with lots of seats and needs some repair which is just fine. I still cannot believe it! Talk about an answer to prayer, and we have experienced this over and over. A step in faith — Hebrews 11 — I read it often lately.

Some modern conveniences

Five months after we moved here, we got electricity, and our next project is a phone. We are modernizing again and do appreciate these conveniences, but we did find that one can live without them and still be happy — a nice discovery. Our plumbing is still very quaint and it will stay that way for a long time to come. The boys have successfully finished their school year, are thriving and are also learning much about nature.

The author of a tour book wrote about this area in this way: "Huge and lonely with some of the highest mountains, wildest rivers, thickest forests and biggest cattle ranches in B.C., the Chilcotin has often been called more a state of mind than a geographical location."

What more can I say but along with my family, "Thank you Lord, for leading us here."



"Silver Sunday" on Nimpo Lake, BC

Silver Sunday

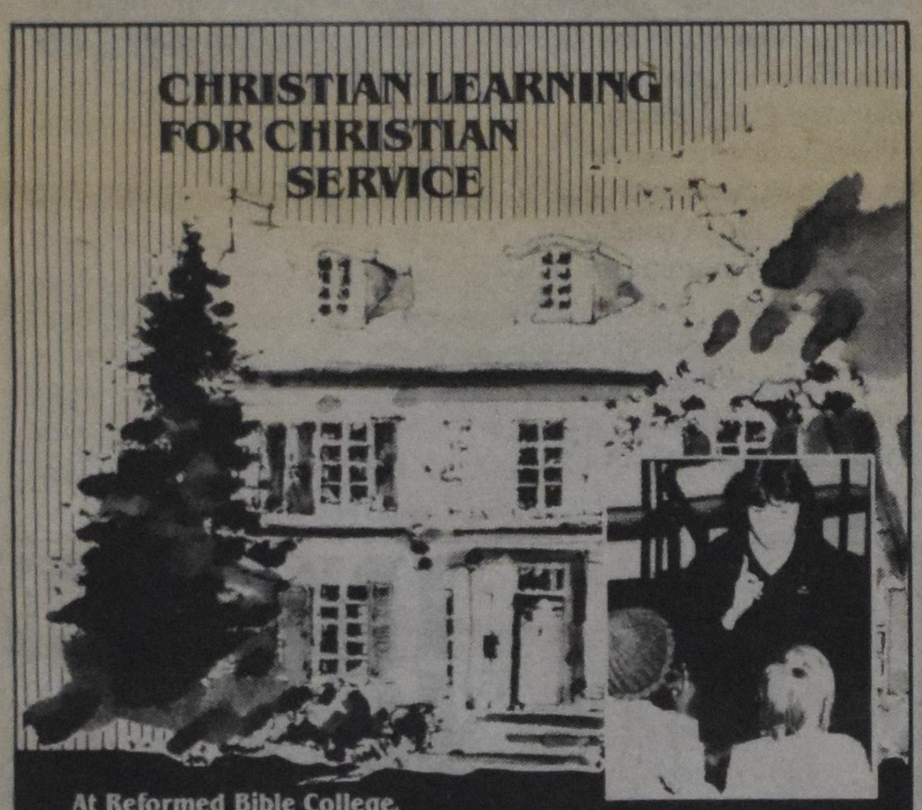
Silver, Silver Sunday
Silver in the lake
Glimpsed a combination
On Northern weekend break
God the Father present
And Jesus Christ His Son
The Holy Spirit also
And me, the worshipping one!

1. Silver before me,
Join water with sun.
Alive in its motion,
A tapestry spun.
The silver all moving
Going nowhere,
Waves flowing thru it
Inviting prayer.

2. This beauty created
For pleasure divine.
His day of rest
Coincides with mine
His for own pleasure
Mine for His too
Gained thru this wonder
A cleared avenue.

3. A knowledge so simple
Serving self only
Yet ever complex
My natural reflex.
When open to Spirit
Then God meets with me
Aware of His presence
A likeness I see.

4. Sun, Water, Motion,
Combining all three,
Apart — yet together
Radiant Trinity
The sun, God the Father
The water, the Son,
And motion, the Spirit
Yet all three in one.



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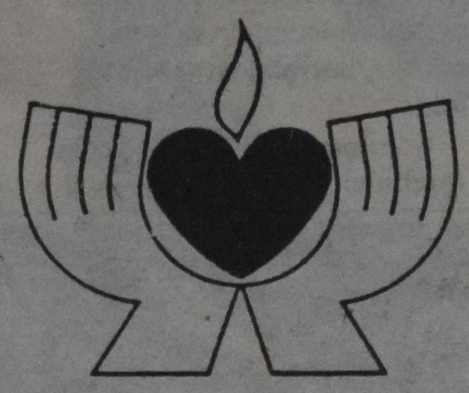
Shaping hearts for service — Part I



John Stronks

In this three-part series we are reprinting a speech given by Mr. John Stronks at the 25th anniversary celebration ceremony of Calvin Memorial Christian School of St. Catharines, Ontario. Mr. Stronks, now Education Coordinator of the Ontario Alliance of Christian Schools, was the Principal of this school for 14 years. We have changed some of the specific references to Calvin Memorial to suit the purposes of this publication.

Anniversaries are mountain top experiences. It's like taking a hike on a trail that has reached a breathtaking lookout point. We pause to delight in our journey: A moment for rest and nourishment. Wow! Look how far we have come!

We celebrate
We reminisce a little
We give thanks

We anticipate the next stretch of our travels. Looking back we still see the fading outlines of the plateaus, and valleys and the steep rocky edges over which we stumbled. Rather quickly the obstacles appear less threatening and the scenery already begins to glow with the sentimental colouration of the good, old days.

Before us the road winds beyond the limited horizon. Dare we guess the intensity required to continue the pilgrim's journey? Our travelling chart simply states ...

This way ... my friend!
The path continues... but ...

Tonight we pause and rejoice:

See what the Lord has done!

From a cautious, deliberate decision grew a full-fledged school; second to none in facilities, program and professional expertise. While politicians dismissed the early efforts as but a temporary ethnic appendix, Calvin Memorial shaped its place to stand among the educational institutions in St. Catharines. Open to all confessing Christian families Calvin Memorial Christian School prepares students for competent Christian service and that's a significant contribution to a better Canada.

Thank you Lord! Make us worthy stewards of such a precious challenge.

Congratulations: Parents and Supporters! Your faithfulness, *conviction translated into action*, your determination, God has blessed abundantly. The promise to Israel is for us too:

"If you pay attention to the commands of the Lord, your God that I give you this day, and carefully follow them: you will always be at the top, never at the bottom" (Deut. 28:14).

Is it not remarkable that the Christian school gained a foothold well before the faith of secular humanism swept away the Christian character of Ontario public education? I mean, just recently a neighbouring Board of Education voted overwhelmingly to seek exemption from the Ministry of Education: to seek exemption from *religious education*.

As the *Standard* reported in December 1983 the Board conceded to such arguments as, and I quote:

"We feel it would strike a severe blow to the very root principle underlying the institution of the public school, which should devote itself to the task of educating the citizen, irrespective of denomination, faith, or creed and treat all on a basis of equality without any reference whatsoever to religion." end of quote.

Or, as the latest official document of the Ministry of Education: *Personal and Societal Values* says: The foundation of the school curriculum are those personal and societal values that reflect the priorities of our society and consistent with the world's great religions.

Within the same 25 years the official (not each school yet) public stance has shifted from teaching the precepts of the Judeo-Christian faith to comparative religions and how to value education.

Cut loose from the only Guide for Life: the Scriptures of the Old and New Testament, the formal acknowledgement of the Christian character of public education has been replaced by a list of values that are "hollow in the core." Of course, the reason of existence of the Christian School is that parents with the help of the Christian community want to obey the Lord's call to lead the child in His ways. The fact also is that today the Christian school is a genuine alternative to a public system that has officially shed its Christian heritage.

In retrospect, the establishment of Christian schools accomplished by the simple, obedient response to the Lord's calling: "To Bring Up Your Child in the Fear of the Lord", has led to an educational opportunity which 25 years later is an *oasis* in a post Christian society.

That, I say, is a remarkable leading of the Lord!

See what God has done!

Looking back we note the maturation of the Christian schools:

Whenever I meet with Boards and teachers of the Ontario Christian Schools I am struck by their desire for quality education and they work endlessly to obtain it. They want evidence that the confessions enshrined in the constitution are translated into theory and *practice*. Our expectations are growing. I welcome that trend. It's a sign of maturing. We want our schools to be good Christian Schools!

Oh, indeed, as we glance backwards we notice the "blemishes and imperfections". As former principal I am painfully aware of the Christian school's shortcomings. Some of these warts appeared large at the time but their significance soon faded. I remember my first discipline case in 1967. The incident: then deadly serious:

"A group of boys, some of them now mature fathers and school supporters, are having a shoot-out with an air pistol at the ceiling lights in the boys' washroom"

The incident now *trivial, almost humorous*.

The same fellows are now raising funds in the shooting gallery of the annual bazaar.

Other blemishes remain frustratingly persistent. Dare I mention some? Signs of complacency in the society? Signals of burnout among staff? Rude behaviour and language? Unresolved conflict over education issues? We haven't arrived. Our celebration is not blind. Today we acknowledge our shortcomings and repent.

A last glance over our shoulders:

* Do you notice the participation of *young* families in our school? The transition to the next generation is evident.
* Do you see the many Christian School graduates on boards, committees of the school and in other leadership functions?
* Consider the wide variety of vocations chosen by our graduates.
* Witness the identity of Christian Schools in Ontario.
* Observe the increased number of Christian curriculum writing workshops in Canada.

There are many indications of "good health". See what the Lord has done!

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Issue

Evangelicals have reservations about the coming of the Pope

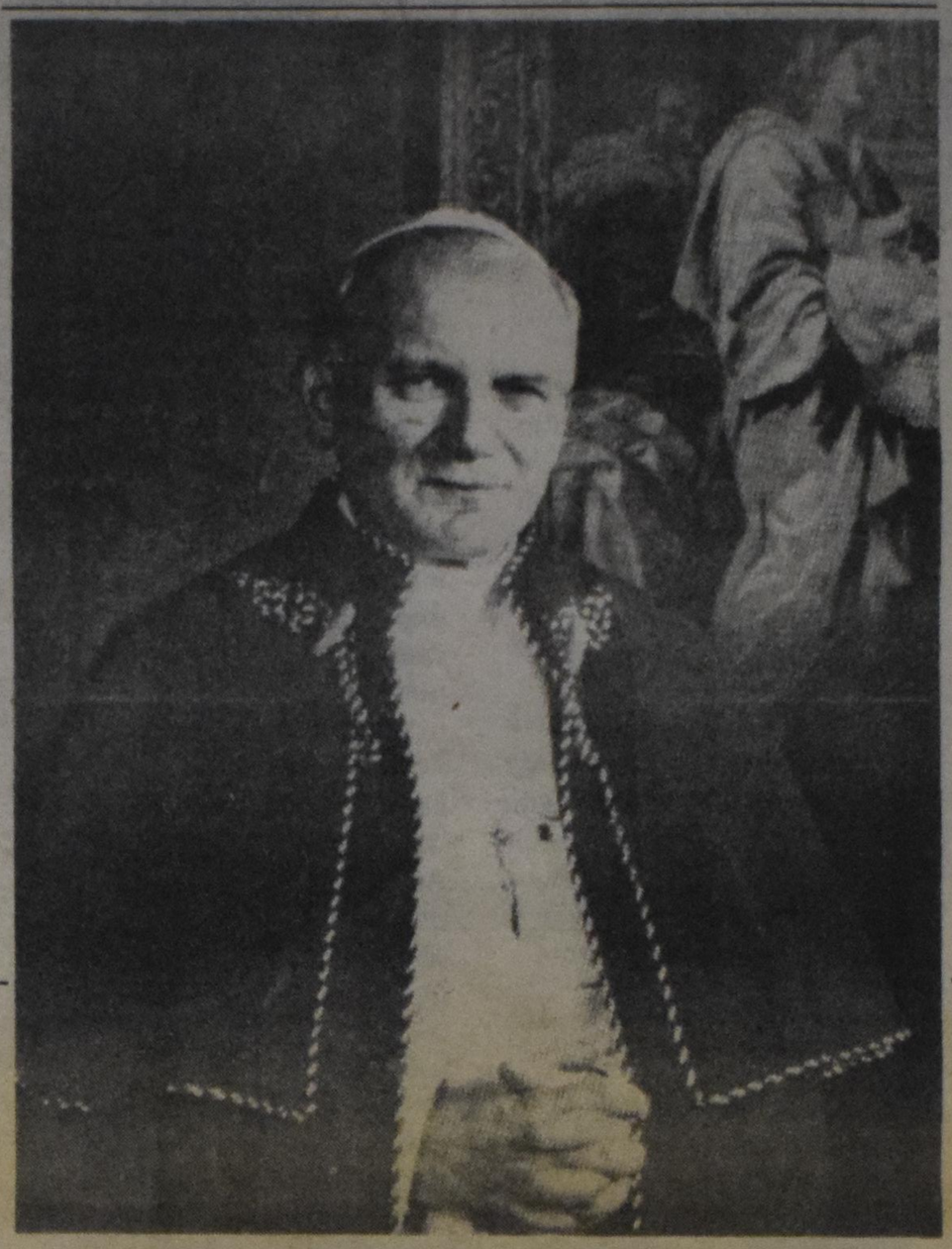
WILLOWDALE, Ont. (EFC) — "The Pope's coming to Canada is not celebrated by all Christians," commented Rev. Brian C. Stiller, Executive Director of the Evangelical Fellowship of Canada (EFC). "Although we have much in common with the Roman Catholic Church, yet as Evangelicals we do not regard the Pope as being Vicar of Christ," he said. The EFC is a national association of 17 denominations and over 50 agencies and organizations. It is estimated there are over 2,000,000 evangelicals in Canada today. The EFC was formed in 1964.

"As evangelicals we uphold the right of his coming, as he speaks to his people. We also applaud his compassion for the poor and suffering and concern for the rights of people. As well we are encouraged by the increased harmony between evangelicals and catholics in working for the betterment of man. There is a certain affinity between evangelicals and catholics on the propositional truth level; including the Virgin birth of Jesus Christ, His deity and the historical reality of His death and resurrection.

"But on the salvational truth level we part company. A person is not a Christian because of church membership, the taking of the sacraments or by baptism. It is only by faith in the person of Jesus Christ." Stiller went on to say, "Today's Pope is charming, charismatic and highly visible, harkening his people back to a celebration of their faith. But this doesn't cover up the fact that the reasons for the Protestant Reformation under Martin Luther have not changed. Evangelicals continue to reject Catholic teaching on the Pope's claim to be successor to Peter, and to be infallible, and that Mary, the mother of Jesus, has a special place, or that salvation comes by church membership."

Responding to some Protestant churchmen who praise the Pope's coming, Stiller said, "Some mainline, liberal ecumenical churchmen seem to be only too willing to offer high sounding words of cooperation and unity. In fact, Rome, especially under this very conservative Pope, is not in any way relinquishing her traditional theology or hold. She will allow certain variations in style and ministry but retains them in her fold."

Commenting on current talks on church unity, Stiller said, "If world Christian organic unity is the objective of current discussions, and I for one seriously doubt its value, then it would be expected that the give and take of negotiations would lead the church of Rome to give. This doesn't seem to be her present or foreseeable stance."



When asked about the costs of this Canadian tour, Stiller replied, "personally I object to the granting of government funds to any religious leaders whose visit is to promote his religion, be he from Rome, London or Iran; be he Billy Graham or the Pope. And to defend these costs by saying he is a head of state is a moot point. As well the "Pope junk" is quite offensive. Memorabilia is one thing, but the blatant merchandising to pay for his trip is surely a commentary on the lack of interest by members of his own church, especially when you recognize that almost half of Canadians claim to be Catholics."

In reference to hate literature being imported from the U.S. he responded, "We call on Christians everywhere to reject name calling and refuse literature that springs out of hate. We will have differences but our Christ is offended when we resort to anti-Catholic head bashing. But as he comes we as evangelicals wish him safety and good health as he serves his people."

Protestant churches cannot accept Marian Pope

On the 25th of March in St. Peter's square in Rome, Pope John Paul II prayed in front of the statue of the Virgin of Fatima, entrusting the world to Mary. This act of entrusting promoted strong reactions from Prof. Paolo Ricca of the Waldensian (Evangelical Presbyterian) Theological Seminary in Rome. The Reformed Press Service asked him a few questions.

RPS: *Why do you object to the Pope's entrusting the world to Mary?*

Ricca: I have many objections; the major one is the following: the cult of Mary as it is practised and promoted by the popes is a theological and devotional hybrid which is repugnant to a Christian conscience nurtured on the Bible — which is, after all, the fundamental document of Christian revelation. By the way, modern escalation of the cult of Mary and that of papal religion go hand in hand.

This hybrid is composed of conflicting biblical concepts and pagan attitudes: reverence for the Creator and worship of the creature; a sentimental devotion to the mother and the mystique of woman; (referring of course to the celestial woman — the more this woman is esteemed, the more her earthly counterpart is marginalized).

It is a mixture of faith and superstition, of devotion and alienation, of piety and delusion, of candor and sham, of sincerity and deception. That such an idea can be put forward again and again as something Christian; that moreover, this be done by the one who purports to be the supreme representative of Christianity, even of Christ Himself, is an overbearing imposition which non-Marian Christians are no longer ready to accept meekly.

We are jealous of the name "Christian." This is not a label which automatically be applied to any religious product coming out of "Christian" churches or mass-meetings. The pope is not the master of Christianity and cannot term Christian what is definitely not Christian.

RPS: *John Paul II is a Pole, and as is well known, Mary ranks high in the esteem of Polish Catholics.*

Ricca: Pius XII, who in 1950 proclaimed the dogma of the Assumption, was not a Pole; neither was Pius IX, who in 1854 proclaimed the dogma of Mary's Immaculate Conception. Nor was Paul VI a Pole, who, while stigmatizing the excesses of Marian piety, was among modern popes the one who favoured mariology at doctrinal level. As a matter of fact, the devotion of Mary has ancient and remote roots and is not only the fruit of Mediterranean religiosity. (Madonnas are to be found everywhere, and Poland does not lie on Mediterranean shores!)

Each individual pope has a different degree of devotion to Mary and consequently Marian religion has ebbs and tides in the Catholic Church, but fundamentally the doctrine and the cult of Mary are an integral part of Roman Catholicism. There are, no doubt, different degrees of devotion to Mary and there are some Roman Catholics whose Marianism is very low indeed. However, the legitimacy of Marianism seems to be undisputed in Roman Catholic circles.

RPS: *Have you any other objections to entrusting the world to Mary?*

Ricca: I have. The very fact of entrusting the world is

annoying. The pope is not master of Christianity, not is he the master of the world: he cannot speak as if the world were his. The pope can entrust himself to Mary or to whomever he wants, but neither the world nor human beings belong to him.

It is not by chance that in the great prayer of Jesus in John 17 (of which the pope's prayer for entrusting the world to Mary was an unintentional and unhappy imitation), Jesus Himself does not entrust the world to God, but only those who are "His", even if God did give Him "power over all flesh" (verse 2). If the pope were to imitate Christ he would have entrusted himself to Mary, or, at the utmost, those who are "his," but not the whole world.

RPS: *Does all this question the authenticity of Roman Catholic ecumenism?*

Ricca: Ecumenism will continue to go forward in spite of everything. It is not the popes who created it, nor will the popes destroy it. It is high time however, that the pope, the Roman curia and the Roman Catholic hierarchy realize that not everything belonging to Roman Catholicism can be ecumenical: on the contrary, there are a number of doctrines and practices of Roman Catholicism which are definitely not catholic — in the sense of universal — but just Roman.

Other Christians do not and will not share in them, neither at present nor in the future — and this not because they do not understand these practices and doctrines, but precisely because they do understand them.

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John Paul II: his mission and his office

George Vandervelde

"Redeemer of Man"

"Christ cannot be kept out of the history of man in any part of the globe. The exclusion of Christ from the history of man is a crime against man." The speaker -- Karol Wojtyla, now Pope John Paul II. The place — Victory Square, Warsaw.

This statement to compatriots may serve as an apt description of the central thread of the Pope's speeches during his visit to Canada. In any case these words capture the essence of the mission of John Paul II. To place the Pope and his visit in perspective, therefore, it may be well to consider this statement more closely.

One may have expected the second sentence to end as follows: The exclusion of Christ from the history of man is an offense to *God*. Instead John Paul calls it a crime against *man*. Behind this surprising turn lies the deep conviction that the true nature and calling of man can flourish only by virtue of the redemption ushered in by Jesus Christ.

In his first (and programmatic) encyclical, *Redemptor Hominis* ("Redeemer of Man," 1979), the Pope elaborates this fundamental theme. In Christ human beings are restored to their intended greatness, dignity, and value. Hence the attempt to exclude Christ from human history is not only an affront to God. It is at the same time an assault on humanity.

Violation of the human person

The Pope's passionate concern for the dignity, freedom, and responsibility of the human person was forged in the crucible of human suffering. Karl Wojtyla was nineteen when Poland was trampled under foot by Nazi Germany. To escape forced labour for the Germans, Karol worked for some years in a stone quarry and a chemical factory. Many of his co-workers, Jewish and non-Jewish alike, were sent to the gas chambers. Only a few miles away the smokestacks of Auschwitz signalled the most perfidious "crime against man."

Speaking there thirty-four years after the War, Pope John Paul points to the connection between this dastardly assault on humanity and his first encyclical: "Can anyone on this earth be surprised that a pope who came from the archdiocese which contains this camp started his first encyclical with the words *Redemptor hominis*, and that he devoted it in full to the cause of man, the dignity of man, the threats facing man, the rights of man?"

For the Pope, Auschwitz is not an isolated crime. It is the brutal shape of the assault on humanity that is perpetrated in different forms wherever "torture and oppression, either physical or moral, is carried out under *any system*, in any land." As Priest and Bishop, Karol Wojtyla saw communism replace fascism. The result was the same: the human person trampled under foot.

Moreover, even in Western nations where greater justice prevails and where the freedom of the individual is generally safeguarded, John Paul sees a subtle but equally fatal assault on human dignity. He frequently inveighs against the "consumerism" and "secularism" of Western culture. By consumerism he means the entrapment of people in the possession and use of an ever greater abundance of material goods.

This is directly related to secularism, the pretension that God, if He exists, has little or nothing to do with life or with some part of life. For to expell God from life is to create an aching void. The attempt to fill this void with goods and pleasure marks the bankruptcy of Western culture and the eclipse of the human person.

Fascism, Communism, consumerism, secularism — all are attempts to keep Christ out of human history. The wanton destruction of the unborn and the spectre of a nuclear holocaust are, in the Pope's view, only the most gruesome eruptions of the ongoing, underlying battle between Christ and anti-Christ, Gospel and anti-Gospel in human history.

But, as the opening sentence of his first encyclical asserts, "The Redeemer of man, Jesus Christ, is the centre of the universe and of history." That is the reason he cannot be kept out of the history of man in any part of the globe. This is no doubt the overriding message that will resound in the specific Canadian context as the Pope speaks on "Faith and Culture" in Quebec City, on "The Mystery of God" in Montreal, on "Technology and the Human Person" in Toronto, and on "Peace" in Ottawa.

The Church: guardian of the Truth

What in the Pope's view is the particular role of the Church vis-a-vis the global and cultural issues which he so insistently addresses? When speaking of the specific task of the Church, the Pope frequently cites this text, "And you shall know the truth and the truth shall set you free." He then drives home the point that the Church is first and foremost the guardian and teacher of the truth, but that this is not an esoteric religious truth. The truth is Christ. And he is the truth of humanity and the truth of history. As guardian of this truth the Church is inescapably the guardian and protector of human freedom and dignity, of justice and peace.

These are not mere words. As priest and bishop, John Paul played a leading role in a Church which, in a life and death struggle with the Communist regime, is indeed the guardian of the dignity of the Polish people.

Restoration of the Church

As to the internal state of the Roman Catholic Church, the present Pontiff is obviously bent on a programme of restoration, a concerted effort to set his ecclesiastical house in order. In the wake of the Second Vatican Council (1962-1965), sweeping changes were introduced in the life of the Church, especially in the West and in Latin America: decentralized deliberative assemblies at the local level, development of basic religious communities, celebration of mass in the vernacular, experiments in worship, intercommunion with Protestants.

In view of such flux it is not difficult to sympathize with a distraught Catholic who was heard to lament: "In the past everything in the Church remained the same — except for the elements of the eucharist. Today everything changes in the Church — except that our theologians now say that the water and wine stay the same!"

While re-affirming the elaborating fundamental themes of Vatican II, Pope John Paul is clearly using all the powers of his office and the force of his personality to curb what he considers to be excesses and undue pluriformity in the Church. If he succeeds we may well see the resurgence of a more self-aware and self-confident, if not triumphalist, Roman Catholicism.

The Pope's endeavor to restore a greater degree of uniformity and loyalty to Rome in the Church is closely related to the grand theme of Christ as the centre of history and of the universe. For his frontal attack on totalitarianism and secularity has a decidedly church-centered thrust. The more tightly closed the ranks, the more effective the attack.

It is the Church as an institution led by Pope, bishops, and priests that is the beach-head of Christ's presence in history. The Pope's insistence that priests and nuns wear their religious garb, for example, is not merely a concern about decorum. It is primarily a concern to maintain a visible, self-aware counter-thrust to secularity. The religious garb becomes a symbol of total dedication to God and allegiance to the Church.

The Vicar of Christ?

In fact the Pope's globe-spanning journeys themselves serve as an anti-secular symbol *par excellence*. Here is *the* Vicar of Christ on earth. While advocating the revival of pilgrimages to local shrines as places "where the divine was manifested," the man in the pope-mobile himself becomes a living, moving shrine.

Certainly among some Catholic commentators one finds an attitude that raises the spectre of idolatry. In the Catholic Register (July 21, 1984) the Rev. Thomas R. Harding encourages the faithful to prepare for the Pope's visit to Canada as an "intermediate coming of the Lord." A little later even the weak qualifier is dropped. "We read of the Pope's coming as a "visit of the Lord."

No doubt such language is an acute embarassment to many Roman Catholic believers. At the same time, when a member of the clergy seriously espouses such notions, one wonders how many of the readers will be captivated by the prospect of a "visit of the Lord."

Evangelical Christians cannot but decry the claim that any one person is pre-eminently the vicar of Christ. The answer to secularity is not the sacralization of certain persons, institutions, or places, but rather the manifestation of the Spirit in the obedience of all Christians as true vicars of Christ.

Observing the Pope's visit to Canada, Protestants (along with many Roman Catholics) will be torn in two directions. One the one hand, they will recognize Karol Wojtyla as a supremely gifted man of God, one who speaks in Christ's name, pressing home his claim on all humanity and on all human activities. As such his is a prophetic voice that resounds in a confused and suffering world. Through him the claim of Christ is brought to larger audiences than any human being has ever had.

Yet he does so by virtue of an office that makes claims which militate against the Gospel of the same Christ. The best one can do is to pray, to listen, and to heed Paul's admonition: "Do not despise prophesying, but test everything; hold fast what is good."

Dr. George Vandervelde is Senior Member of Theology at the Institute for Christian Studies in Toronto as well as assistant pastor in the Willowdale Christian Reformed Church. He wrote this article for the Mennonite Brethren Herald. We are printing it simultaneously with permission from the Editor.

Entertainment

Bruce Cockburn:

Fire from God

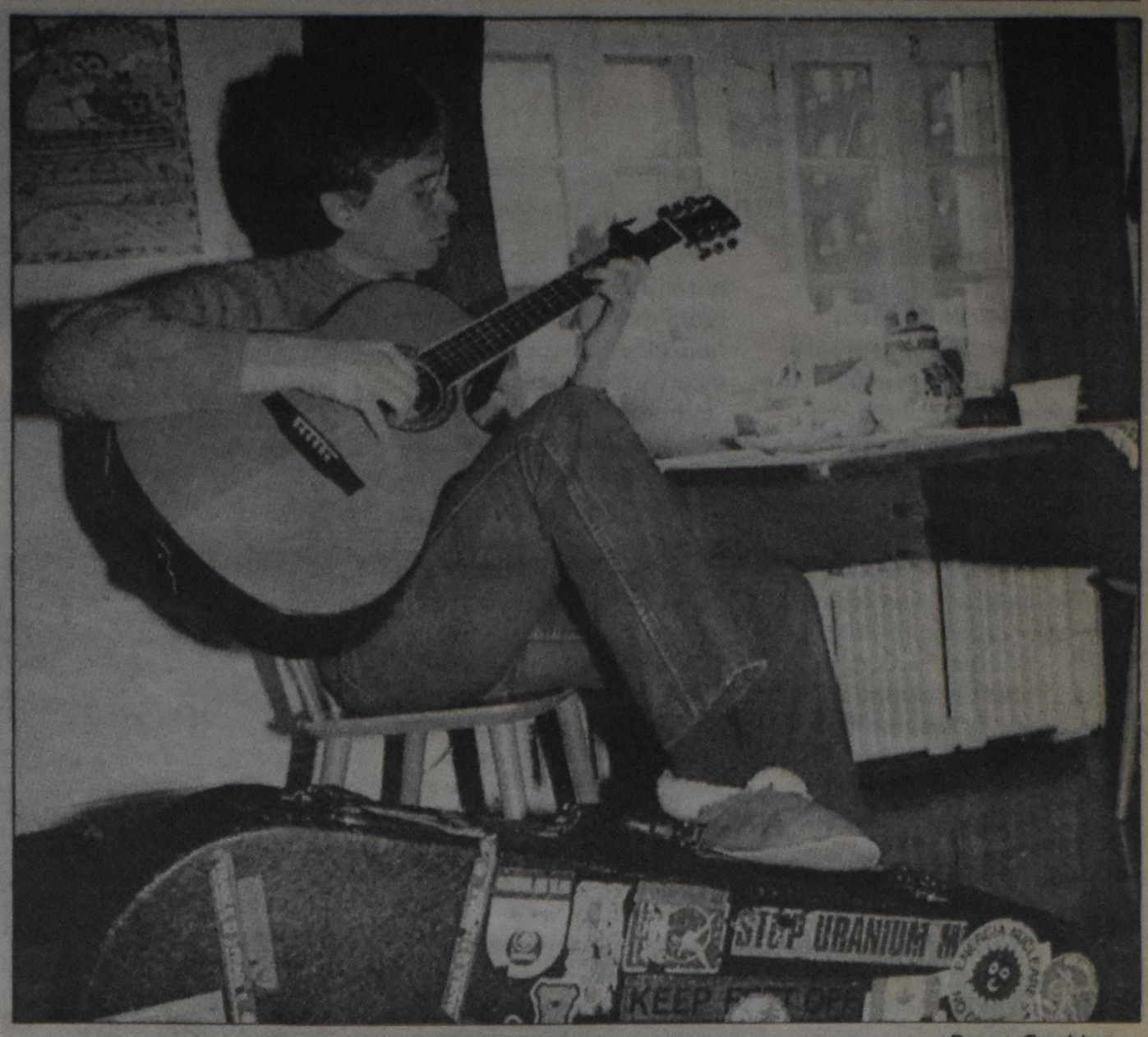
Review by Bill Van Dyk

Stealing Fire, True North Records, TN-57, 1984.

The great question posed in Bruce Cockburn's last four albums is this: how is it possible to love and live righteously in an unrighteous world?

The question assumes even greater impact when one takes into account Cockburn's personal experiences of the past five years, his move to the run-down neighbourhood near Kensington Market in Toronto, his excursions to El Salvador, Guatamala, and Nicaragua, and the dissolution of his marriage.

Cockburn lives on the cutting edge of the great social problems of the 1980s. His music is a reflection of his struggle to deal with these problems face to face, and yet emerge with optimism and hope based on the real presence of God's grace.



Bruce Cockburn

"As usual, Cockburn's lyrics are the most poetic and richly suggestive in popular music."

Cockburn's over-riding concerns are set out neatly in the obvious choice for a single, "Lovers in a Dangerous Time." This very original and striking lyric, set against a driving New Wave rhythm, sounds an anthem for the need of humans to make contact, to reach for each other across the gulfs of loneliness and isolation. As usual, Cockburn's lyrics are the most poetic and richly suggestive in popular music: "But nothing worth having comes without some kind of fight/ Got to kick at the darkness 'til it bleeds daylight ..." "Sahara Gold" and "Making Contact" extend this motif, the former a portrait of a crystalline moment of sexual love, the latter a celebration of the beauty of man and creation and the possibility of harmony in both.

"Peggy's Kitchen Wall" is a comic view of the "low life" in Toronto and strikes this reviewer as filler material. "To Raise the Morning Star" is an expansion of the title of the album, *Stealing Fire*, suggesting the Greek myth of Prometheus, who stole fire from the gods. Like Prometheus, man has something of God's fire in him, and it shines brightest, according to Cockburn, among those who have to fight to keep it burning.

An important source of Cockburn's new-found optimism is the Nicaraguan revolution. On his tour of Central America Cockburn experienced first-hand the optimism and the sense of relief of the civilians in that nation now that Somoza and his torture and death squads have been deposed. The song "Nicaragua" is a tribute to the spirit of the revolution.

Ironically, the greatest fear of the people of Nicaragua today is of a possible U.S. led invasion of CIA-trained and financed former National Guardsmen. Cockburn sees the revolution in Nicaragua as a sign of hope for all people: "In the flash of this moment/ You're the best of what we are/ Don't let them stop you now, Nicaragua." Hope and joy radiate from the graceful, lilting rhythms of the song and Cockburn's languid voice.

Another song, "If I had a Rocket Launcher", had its genesis in an incident that occurred while Cockburn was touring a refugee camp in the state of Chiapas, Mexico. While Guatemalan army helicoptors circled over-head, peasants told Cockburn of how their husbands, fathers, and children had been taken away and tortured and murdered, in spite of the fact that they were in a refugee camp on Mexican soil, and officially under the protection of the Mexican government.

In a CITY-TV interview, Cockburn recalled feeling a distasteful urge to kill the people responsible. He admits that his feelings were not "good," but declared that he could understand the response of people who take up arms against "generals and their stinking torture states:

"When I talk with the survivors/ Things too sickening to relate/ If I had a rocket launcher .../ I would retaliate."

The fact that Cockburn sees a purpose to the resistance of injustice is important to an understanding of all of his recent work. This hopefulness persists, in spite of setbacks in the world's political spheres, because of Cockburn's persistent faith. Beneath the political and social and psychological insights of his music, one can clearly discern Cockburn's Christian assumptions about the nature of man, creation, and justice.

Cockburn evidently sees his purpose as a musician to use his music to express the desire, the need, and the potential fulfillment of Christ's Kingdom of love, in a world filled with hate. In fact, the central issue in almost all of Cockburn's recent work is the question of the possibility of love and righteousness in an unrighteous age. *Stealing Fire* is a brilliant affirmation of that possibility.

Bill Van Dyk is a teacher at Chatham District Christian Secondary School.

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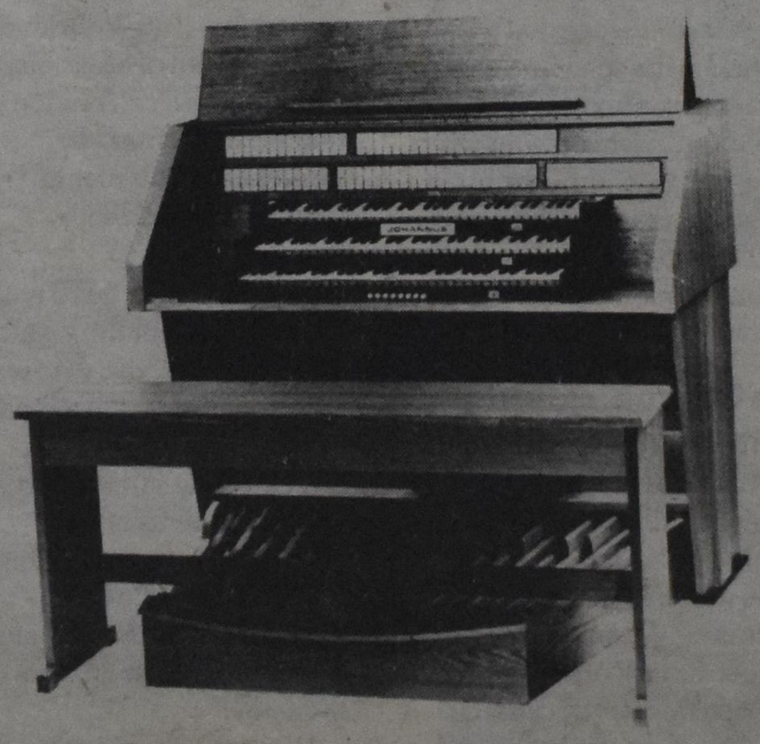

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Story

My Lady Macbeth day

Evelyn Witter

Early in my life a trio of fears took hold of me and held me fast for years. They held me until what I fondly call my Lady Macbeth day.

The first big fear, I remember, began its tight hold at the death of my father when I was five. People called at our house and patted me on the head and said it was such a pity to lose a man so young.

The pity of it was I didn't understand about death and the feelings of loss suffered by those left behind. I simply didn't accept the fact that my father wouldn't be coming home every day at five to lift me into his arms and fondle me in the adoring love which had made my childhood so secure and happy.

What a pathetic little figure I must have been, sitting on the curb in front of our house every evening at five, waiting. I wanted to be the first to see him again and to tell Mother that he had returned.

When I finally faced the fact that my father wasn't going to return, real grief took over. I was stunned by the realization of the big void there was going to be in my life — forever and ever. I still had my mother. As long as I had her, I had love and safety. What if she died?

It was the question that bred the first real fear I had ever known. It was then that I began what was to become a years-long habit of waking at night, creeping down the hall to my mother's bedroom, standing in the darkness beside her bed to listen for her breathing. Breathing meant living.

Even as the years went on, I kept my fears a secret. If she mentioned a headache or was late in coming home, or if I heard of a death of someone around my mother's age, I plunged into stifling panic.

In the meantime I had added another fear with which to taunt myself through my growing-up years. It was the fear of being inadequate and of being laughed at by my own age group.

The fear fastened its claws on me when I failed the first grade.

"I don't understand this failure at all," Mother said when she got my report card. Together we went to talk to the first-grade teacher.

The teacher said, "She can't read."

"She knows the First Reader by heart," Mother protested.

"Yes, she's smart enough to memorize the words she has heard repeated so often, but she is not capable of learning to read them."

When we left the room, I asked, "Mother, does Teacher mean I'm dumb?"

"It isn't true," she consoled me.

But I thought maybe Teacher knew best because Mother loved me too much to understand how dumb I was. I worried a lot about being dumb. Then when the new class came in, and word got around that I was there because I had failed, the children laughed at me.

They teased me continuously with "Evelyn is a dumbbell! Evelyn is a dumbbell!"

My humiliation was so intense that I actually suffered physical pains in my stomach and dizzy sensations in my head, especially when they laughed.

I tried and tried to learn to read so that I could win the respect of my classmates. But try as I would, I couldn't understand what the teacher was talking about. Jeering laughs kept ringing in my ears.

But Mother had not given up. She insisted that I was not dumb. Something else was the matter. Finally she arrived at a decision. We went to an oculist.

When I was fitted with glasses, a whole new world I never knew existed opened up for me. For the first time I saw individual letters on a printed page. It wasn't long before I learned to read, but the wounds my classmates had inflicted with their laughter and teasing left the ugly scar of fear. Never again did I want the humiliation of being laughed at. This fear became one of the driving forces that governed my activities.

I adopted my third big fear at the age of eight when my grandfather came to make his home with us. As a result of his stay, I became afraid of men.

Grandpa wore all the trappings of the education he received in a Prussian military school; ruling with an iron hand, believing all families should be patriarchal, with the father strutting and ordering.

Grandpa's punishments were severe: For a misdemeanor I might be banished to my room for the day or denied a favorite food or prohibited from having playmates for a week.

Once I told a lie. I said that I had bathed when I hadn't. I had actually used the time to read instead. As punishment for that lie, Grandpa ordered me to give my little dog away. I cried so much over losing my pet that Mother worried about my eyes. She took me to the oculist again, and he prescribed medicine drops to be given three times a day.

Resentments against Grandpa steamed up within me. Resentments and fear. Fear of him. And since he was a man, I began to fear all men. My father, I decided, had been the one exception. Most men were probably stern like Grandpa.

These three fears I carried strong and fast within me until I was a junior in college and ready to take my final examination in a course in Shakespeare.

The instructor was a big man like Grandpa had been. Besides, his voice had a fiercer booming quality than Grandpa's. This man, Professor Ottinger, breathed new breath into the fear I had had.

My final assignment was to recite the sleepwalking scene from "Macbeth," complete with costume and stage props.

Other Lady Macbeths: Top left: Maria Casares (1947). Top right: Ellen Terry (1888), bottom: Jeanette Nolan (1948 movie production)

The fear of Professor Ottinger prompted me to memorize that speech syllable perfect. Also I went through a great deal of trouble to borrow a long flowing robe which would be more in keeping with Lady Macbeth's character than my own short, mandarin-style one.

I was ready for my test long before it was to be given. But two days before it was due I was sure I'd never take the exam. Mother was rushed to the hospital for an emergency operation.

The old fear of losing her gathered vigor. Was it really going to happen? She looked so pale and still on the white bed. I sat as a sentinel by her bedside as if my very presence would ward off death.

Mother roused the day of the exam. "Finish your tests," she begged me in a quiet whisper. "I'd feel relieved to know you'd finished the semester on schedule..."

I did as she asked, though all my emotions were robot-like. My mind was with her and my fear for her.

I rehearsed my lines again and picked up the robe. When Professor Ottinger called my name I slipped into the borrowed garment, lit the candle and proceeded quickly to make my entrance on the stage.

Then I realized that the borrowed rob was far too tight. As I walked toward the footlights, the button at the waist snapped off, the robe fell away, and I was in my petticoat!

As I grabbed the robe, almost dropping the sputtering candle in my frantic attempt to get covered, the class broke out in uproarious laughter. My heart gave a hiccup, and I thought it was going to stop. They were laughing at me just as the first graders had laughed at me! Once again what I feared most was happening to me.

The footlights loomed up big and bright, and I stood staring at them in paralyzed fascination. They began floating before my eyes in new colors of red and yellow.

Then Professor Ottinger's voice boomed out of the darkness of the auditorium, "May we have a few words from you, lady Macbeth?"

There was no mistaking his irritation. The torture of still another fear blanked out more of my consciousness as his voice stayed in my ears, causing a pressure in them that gave me the feeling of being far down under the water.

"What were the words?" I asked myself. I couldn't think of a single one of them! Another wave of laughter was going on beyond the footlights. How alone I felt. The words, "Lo, I am with you alway," came to my mind, and I thought: "If the Lord is with me, I am not alone." In those fleeting moments I thought of the picture of Jesus I had in my room, I asked myself, "Can't I do this for Him? Did He not tell us that He wanted us to use our talents, however small?"

Thinking of Jesus calmed me. Holding on to the thought that He was with me gave me a wonderful feeling of security. Automatically I began Lady Macbeth's speech. Then I began thinking about the words I was saying. The titters beyond the footlights stopped.

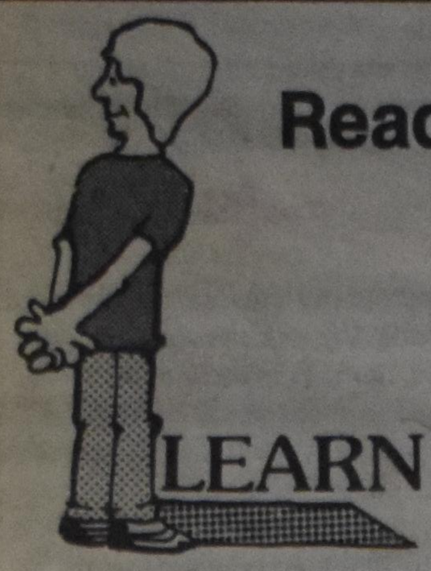
When I finished, Professor Ottinger boomed out again, saying, "Thank you, thank you! It's work like that I am always hoping to get from my pupils."

There was applause from the class. I would have been completely exuberant except for the lingering concern for Mother.

After class, when I called the doctor, he told me, "Don't worry anymore. Your mother is going to get well."

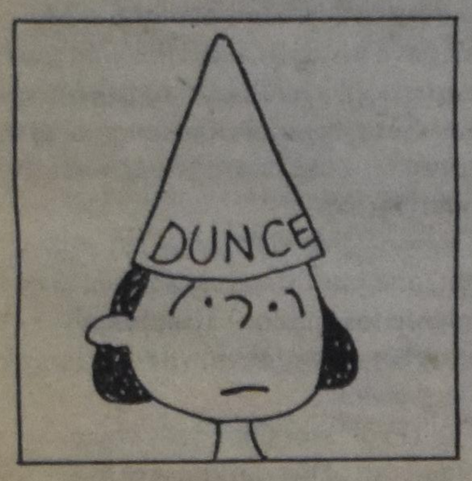
As I walked home through the gathering twilight, I knew agonizing fears could never again take over my life. I marvelled at the power that comes from the full realization of a truth so simple a child could understand it, the power of the simple truth that to turn to God is to conquer all fears.

Evelyn Witter is a writer and teacher who has published fiction and non-fiction for both children and adults. She lives in Milan, Illinois

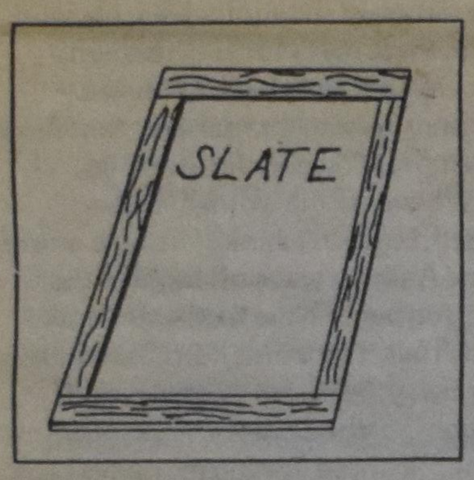


Readin', ritin' and 'rithmetic

How would you like to attend school only when you weren't needed at home? And can you imagine standing at the front of the class wearing a dunce cap?

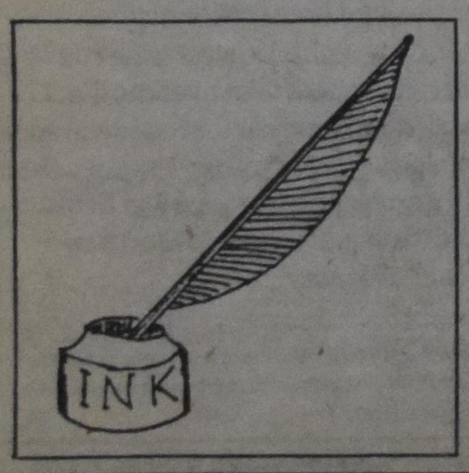


Maybe you'd like to trade in all your note books for a slate.



The schools of Upper Canada's early settlers were a lot different than your school. Most of them were drafty, single room log cabins. The children sat on benches behind long rows of desks. The teacher usually had her own desk. Among many other tasks, she had to carry in a bucket of fresh drinking water for the children daily.

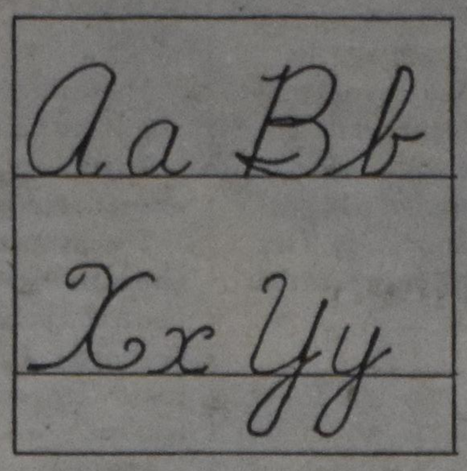
One of winter's biggest problems was keeping warm. Students took turns bringing in the firewood and getting a glowing fire going before the rest of the children arrived. It was not an enviable job since it was usually so cold in the school that the ink in the inkwells often froze!



School supplies were scarce! Paper was so expensive that it was seldom even used. Instead, pupils each had a small slate and a piece of chalk. On it they practised copying letters and adding sums. When paper was available, charcoal or pens made from goose quills were used. A good deal of a teacher's time was spent mending and sharpening the pens.

When it came to schoolwork, "The Three R's, Readin', Ritin' and 'Rithmetic" was about all a teacher could manage to fit in a day. Since there was only one teacher for all the grades, there wasn't much time left over for history or gym or science. If the school was very poor, reading was taught from the Bible, the only book the family owned. Some families might have another book which the child would treasure greatly and be allowed to take to school. You can imagine how difficult it was for the teacher to teach reading when everyone had a different book. In the days when money was available, the school supplied readers for all the children.

The art of beautiful hand-writing was a skill taken seriously — so seriously that compositions were often judged by the handwriting rather than the ideas that had gone into them. Even teachers had to have excellent hand-writing. If they couldn't make a written page look like a work of art, it might be very difficult for them to find a job.



'Rithmetic was usually a matter of memorizing the addition, subtraction, multiplication and division tables — pages and pages of them! If you couldn't recite them, you'd be sure to land up at the front of the class wearing the dunce camp.

Schools closed for the summer just as they do now. However, it might be six months before the doors were opened again. Making a living came before schooling, so children were expected to help on the farms during the busy harvest times. What would you do if your summer vacation lasted half a year?

Do you think you would have been happy as a student in the schools of the pioneer days of Upper Canada? One thing is certain, you'd be in for a big change.

Hey kids:

I can't believe it! It seems like such a short while ago that I was wishing you a good summer and here I am already asking you if you are all set for a new school year.

I remember going back to school each September with mixed feelings. It was good to see all my old friends again, but oh how I disliked getting up so early each morning! Wondering about all the adventures which the school year would hold filled me with eager anticipation, but I'd sure miss those long, lazy afternoons in the backyard putting on plays or whistling through a blade of grass.

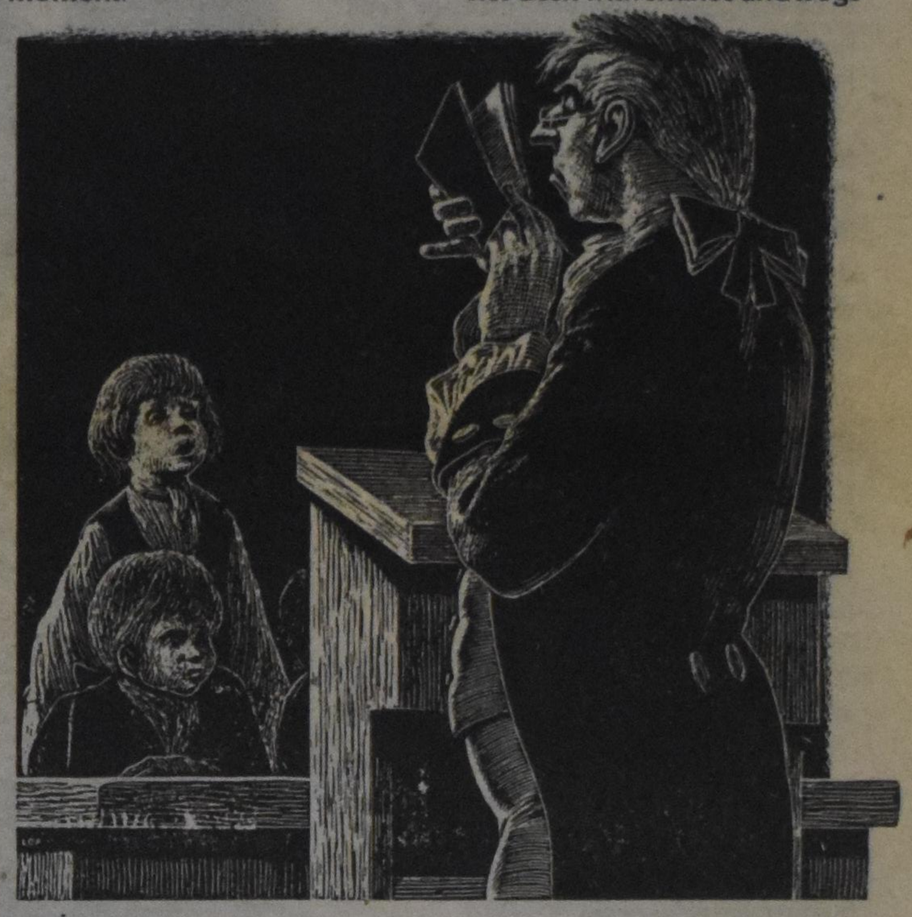
And even though I'd never admit it, deep down I'd always be a little nervous about the new year. Would the teacher be too strict? Would I be able to do the work well? Who would I land up sitting next to? Did I dare try out for the soccer team?

How do you feel about going back to school? I hope all of you get off to a good start.

Write me about it. Send your letter to: **Mailslot, 99 Niagara St., St. Catharines, ON L2R 4L3**

Old fashioned school days

Mr. Shaw is an old, old man today. In fair weather he sits on his front porch in a strong oak rocker watching the world go by. If you've got some time to spare, stop by and let him entertain you. His eyes simply sparkle with mischief and delight as he recollects his schoolboy days. Listen in for a moment!



"I remember when Peter was caught napping by an angry Mr. Brown. I would have warned him but there was no time before Mr. Brown landed a stinging blow on Peter's ear with his leather glove. What a rude awakening, I dare say! Of course no one had the nerve to suggest that Mr. Brown's boring lesson was enough to put even the night owl to sleep!"

"I still shudder when I recall poor David locked in the cellar's dark closet for an afternoon. All the kids called it the 'dungeon' and we were sure it housed a rat or two. Poor David had been caught in the act drawing a rather beastly cartoon of our very stern, long-nosed teacher. Too bad the teacher didn't see any humour in the drawing."

"Recess was lots of fun. Games like snap-the-whip or Fox and Goose could keep us busy for hours. One recess I remember George showing off to his friends how he could use the sun and a magnifying glass to burn a twig. He never really intended to start the grass fire that nearly burned the school down!"

"One year we had a contest going to see who could make Miss Irma jump the highest or screech the loudest. Miss Irma was new from the city and didn't much like slithery, jumpy creatures. Stuffing her coat sleeves and filling the drawers of her desk with snakes and frogs always made her pale with fright or let out a high shrill. If we were ever caught, a good thrashing awaited us at home."

"Every year we had to memorize what seemed to be almost entire books! Poetry, Bible verses, number tables and anything the teacher thought even mildly interesting were just a few of the things I put to memory as a boy. I can still hear Jacob flawlessly recite the Twenty-third Psalm as I balanced nearby on a block of wood. That was my punishment for forgetting half the poem I was supposed to recite. I didn't dare fall off for I knew I'd be punished again."

Mr. Shaw always had a good story to tell. It sounds to me like his school days never lacked an exciting moment.

Number tricks

Teachers often gave the older or brighter students number puzzles to fill in extra time. Try these yourself. If you need a clue, think of Roman numerals.

1. How can you take away one from nineteen and have twenty left?
2. How can you divide twelve and end up with two sevens?

Solution:

1. XIX = 19, XX = 20
2. XII = 12, ~~XII~~ = two sevens (VII)

Issue

What peace do we pursue in our world?

An exchange about the arms race

In June of this year, the very Rev. Lois M. Wilson wrote a letter to Mr. Harry Antonides and other leaders, asking them to make the arms race a central issue in the September 4 federal election. Mr. Antonides responded to her with a public letter. We reprint Rev. Wilson's letter as well as most of the rather lengthy Antonides letter.

We do this because we believe that the thrust of the Antonides letter reaffirms biblical principles regarding peace and military preparedness. The two letters are followed by an editorial comment.

Bring clear thinking and courage to the question

Response from Mr. Harry Antonides

August 3, 1984

Dear Rev. Wilson:

This is a reply to your letter of June, 1984 in which you ask for help in "ending the global arms race."

Everyone of us should seek to promote peace in the world, but the contents and style of your letter trouble me a great deal. What we badly need is insight into the causes and possible cures for the threat of war. That requires clear thinking and courage in the face of immense confusion and moral and intellectual laziness, if not cowardice.

Alas, your letter does not help on this score. Instead, it adds to the confusion and provides the kind of advice that will make matters worse. You write:

The arms race makes hostages of us all. You and I must live in fear as we watch the massive buildup of armaments around the world. And while governments waste the world's resources on unproductive arms, millions of people are suffering from hunger, disease, and poverty.

This is a statement obviously intended to work on deep emotions, but it misses the mark. You see, the real hostages today are the millions living in concentration-camp societies, the Soviet Union and its satellite countries (and communist China), where freedom and individuality are systematically destroyed. What you call the "arms race" has indeed something to do with the fact that there are hostages, but not the way you depict them.

Besides, do we really have to live in fear today? What about the message of God's Word about His presence and grace even in the most trying circumstances? One may expect that a representative of the church would remind us of this all-important aspect of the Christian life. But there is not even a trace of a reminder of this biblical reality in your letter.

Armament and poverty

Your juxtaposition of the immense resources devoted to armaments and the appalling poverty in the world is obviously meant to make it appear that all spending for armaments somehow directly contributes to the misery in the world. But this is creating a false impression. You are, of course, correct in saying that there is immense wastage because of armament spending, but even on this score distinctions must be made.

It is an undisputed fact that the military power and the resources allocated for military purposes in the Soviet Union and in its satellite countries exceed that of the Western allies, both in absolute terms but also in terms of the percentage of gross national products devoted to armament spending. Furthermore, a grossly disproportionate part of the resources of non-Soviet, non-Western countries is spent on armaments. This is happening in some Middle East countries, and in a number of one-party, Third World dictatorships.

Thus in one sense your criticism is correct, but the question is, how are we going to influence the decisions of armaments spending of countries like Saudi Arabia, Iraq, Iran, India, Libya, Argentina, and a host of so-called non-aligned countries, and of groups such as the PLO? In a very real sense, what we do in Canada and what we need to do for the legitimate defense of our own country as well as our allies, is entirely unrelated to the wastefulness of armament spending of other countries.

That's why your linking of the spending for armaments and poverty in the world is beside the point and confusing, *although it is an extremely effective way of reinforcing the essentially pacifist message of your letter.*

Canada's role

"Canada is deeply involved in the arms race," you write. Obviously, you want us to feel guilty about that, too, so that we will join you and Project Ploughshares in your campaign for "peace." But again, some hard questions must be asked and something left unsaid by you must be remembered. You refer to trade, but the intent obviously is to undermine further the determination in Canada to build an adequate defense system. You make it appear as if Canada is participating in a mindless race for ever more military power.

The truth is just the opposite. In terms of our resources, size and geography of our country, our military capability is inferior, and we contribute less to the NATO alliance than almost every other ally (see Peter Newman, *The True North, Not Strong and Free*). What is therefore needed is the very opposite of what you advocate: an increase in spending for defense purposes in Canada.

You specifically refer to the arms trade by Canada (more than $1.5 billion worth per year).

Continued on page 16 ...

Bring peace and security to the world

Letter from the very Rev. Lois M. Wilson

Dear Mr. Antonides:

I am writing to ask you for your help in one of the most important causes of our times ... ending the global arms race.

The arms race makes hostages of us all. You and I must live in fear as we watch the massive buildup of armaments around the world. And while governments waste the world's resources on unproductive arms, millions of people are suffering from hunger, disease, and poverty.

This year alone, the world will spend approximately $700 billion on military budgets. This is nearly fifteen times what the rich nations give to the poor nations in development aid. Meanwhile, 1.5 billion people have no effective medical services, 570 million are severely undernourished, two billion have no safe drinking water and 800 million are illiterate.

Canada is deeply involved in the arms race. We export more than 1.5 billion dollars a year in military products. Despite government safeguards, our military commodities find their way to countries recognized as gross and systematic violators of human rights. Our industrial policy encourages Canadian industries to become even more deeply involved in the arms race, by offering grants paid for with your tax dollars.

Canada recently signed an umbrella agreement with the United States. It opens the way for testing in Canada of a variety of weapons and systems by the U.S. Department of Defence. The first project under this agreement was the cruise missile test. There will be more.

Far from contributing to international security, the arms race has itself become a cause of global tension. The immediate cause of World War III may be the preparation for it.

I believe there can be no real and lasting peace in our world, as long as the arms race is escalating and millions are suffering from hunger and disease. As long as the governments of the world, including our own, continue to spend their resources on arms, rather than relief of human suffering, instability will continue to exist between nations. *I believe that you share my concern, and so I am asking you to do something personally to change this destructive course.*

You have right now an opportunity to make the arms race a central issue in the upcoming federal election. Project Ploughshares is involved in a project preparing to survey each and every candidate during the election. Local ploughshares chapters and other groups are being trained to ask thirteen important questions of each candidate and get their answers.

Through this project, we will help educate federal candidates and their constituents about Canada's role in the arms race and its effect on humanity. We will seek their commitments on where they stand. After the election, we will remind them of their promises.

Your help is needed to make this educational program a success. I would like to ask you to do two things.

First, *please fill out the enclosed survey form ....* Tell us what you think about the arms race, about peace and what Canada's role should be. We will tell the politicians what you think they should do. (All responses will be kept confidential. Only your answers will be used...)

Second, *please make a contribution to our work ...* Your contribution will pay for this important program and other projects sponsored by Project Ploughshares. Your donation will help to give us the strength and financial resources we need to make this campaign a success.

When you contribute to Project Ploughshares, you can be sure that your contribution will get results. *Project Ploughshares is one of the strongest and most effective advocates for peace in Canada today.* Ploughshares is sponsored by Canadian churches, development organizations and concerned individuals like yourself. Ploughshares speaks for you at the United Nations through the Non-Governmental Committee on Disarmament. Our research and documentation centre, based at the University of Waterloo, is widely recognized as an authoritative source of information on the arms race, Canada's role, and peace and justice.

Through Project Ploughshares, you can speak out and know that your voice will be heard. You can join the thousands of the other Canadians who want our government to end the arms race and devote our resources to peace not war.

Only you can help end the arms race and bring peace and security to the world. It will only take a few moments of your time to fill out the enclosed survey and send it with your cheque. (Even if you can't afford to make a contribution, we'd like to hear from you). Please do it today.

Thank you for your help,
Yours sincerely,

The very Rev. Lois M. Wilson
Ecumenical Forum of Canada and President,
World Council of Churches

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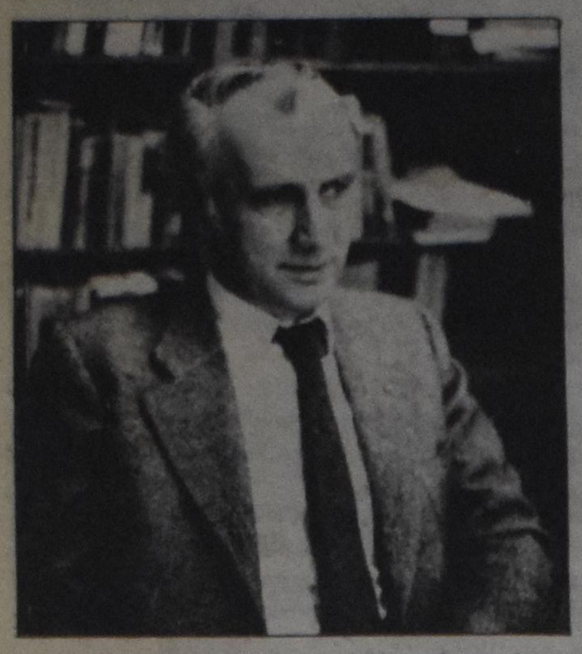
Issue

What peace do we pursue in our world?

An exchange about

... continued from page 15.

You may be correct in your criticism in so far as some of this export ends up in the hands of unsavory regimes, but you still need to make distinctions between such regimes and our allies, particularly the United States.



Harry Antonides

You object to the agreement with the U.S. regarding the testing of cruise missiles. Such an agreement is no more than Canada's duty, at very little cost or risk to ourselves, as a member of the Western defense alliance. But I suspect that you are after more than this particular agreement.

The tenor of your letter and of the entire Project Ploughshares approach suggests that your real aim is to dismantle the entire Western defense alliance in which the U.S. plays a major role. You must be aware of the fact that this outcome is precisely what the Soviet Union desires and seeks to accomplish especially by means of its manipulation of the Western peace movements (see, for example, the writings of Vladimir Bukovsky).

I am not suggesting that you deliberately want to assist the Soviets, but the practical effect of your advice would nevertheless be precisely what they desire: the destruction of the Western defense alliance and the gradual erosion of the will and the courage to defend ourselves. This outcome would be extremely damaging to the Western democracies.

Discuss underlying forces

You write that the arms race is the cause of global tension and that the preparation for war may be the cause of World War III. The reverse is true: the arms race is the result of the global tension. That's why we cannot ignore the source of that tension, if we wish to make a contribution to our understanding of the world situation.

But your letter is entirely silent on that all-important point. You manage to use the term "arms race" no fewer than fourteen times, but not once do you refer to the East-West conflict, or the conflict between the Soviet bloc nations and the Western democracies. By choosing to ignore this reality your letter is utterly devoid of a sound, realistic basis for doing what you say you want do do.

Instead of careful analysis you offer over-simplifications and pure emotionalism. Instead of discussing the underlying forces (and spirits) that are responsible for the tension in the world, you describe the danger as if it were attributable only to a mindless race for ever more military power in a contest *in which everyone is equally culpable*. But in doing so you close your eyes to a reality that will not go away simply by being silent about it. In fact, by ignoring it, you make real solutions to the world problems impossible.

Strengthen conventional forces

The oversimplified way in which you deal with what you call the "arms race" also ignores certain questions of strategy regarding the defense capabilities of the Western world that may not be avoided.

For example, it is a well-known fact that the conventional forces of the NATO pact countries are no match for the opposing forces of the Soviet bloc countries. It is precisely for this reason that NATO

"The arms race is the result of global tension."

has relied on nuclear arms for defense. The result is an extremely low nuclear "threshold" — a situation about which everyone should be filled with deep concern.

This is another reason why your call for disarmament makes absolutely no sense. If you wish to lessen our reliance on nuclear arms and thus the threat of nuclear war, then you should not argue for disarmament but for the strengthening of our conventional forces. I cannot help but conclude that your campaign, and that of Project Ploughshare generally, is based on the belief that we should eliminate all armaments because you hold to the pacifist position.

One of the benefits of our Western democracies is that we are free to hold such a view, even if some of us think it to be a threat to the very freedoms that make our Western democracy worth defending. But you should seriously consider the truly disastrous consequences of the widespread pacifism during the 1930s which was directly responsible for the rise of Nazi Germany, resulting in the death of millions and the devastation of Europe. We should not so lightly forget this terrible lesson of history.

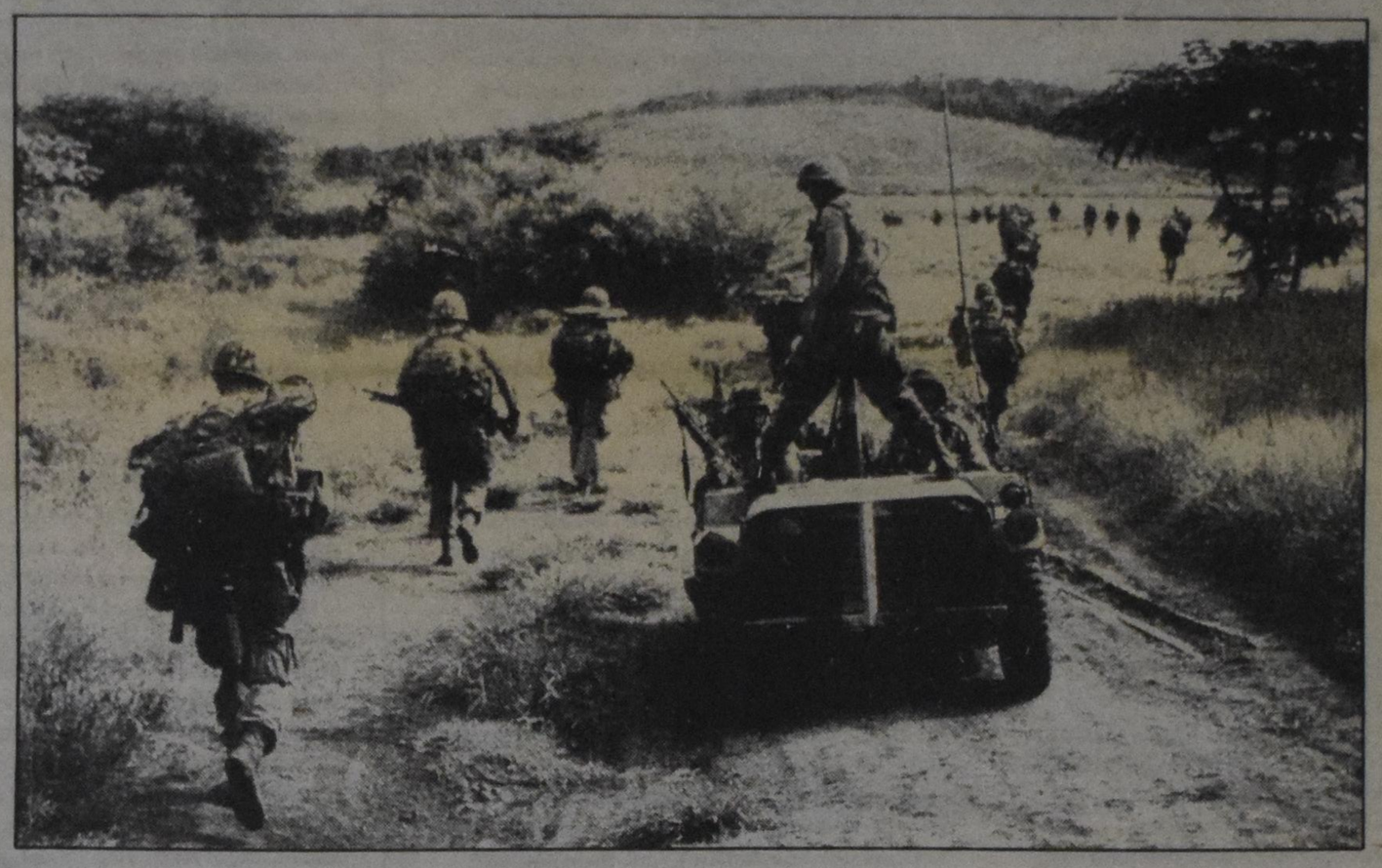
What is peace?

I assume that you want to convey what you perceive to be a Christian message about peace. But the message cannot be separated from the Scriptures *nor from the reality of our present historical situation*.

As to the Scriptures, they do not teach that peace at any price is an honourable objective. In fact, they do not even teach that peace as such should be our objective. Christ Himself said: "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword."

Christ, of course, hereby did not preach hatred or a war-like attitude. He also told his followers to be peace-makers. But the Bible clearly shows that Christ's followers must be prepared to oppose falsehood and evil. Again, we must be careful not to equate the struggle Christ depicts between truth and falsehood, good and evil, with the struggle between Western democracies and the communist totalitarians. But we are nevertheless called to oppose the imperialistic designs of world communism which by now has accumulated nearly seven decades of dreadful oppression.

The peace of the Scriptures is always placed



Strong vision needs gentle clothing

Editorial comment on Antonides letter

Bert Witvoet

Harry Antonides minces no words when he tackles the appeal of the very Rev. Lois Wilson to make the arms race an issue in the election campaign. As Research Director for the Christian Labour Association, he spends considerable time reading material related to the question of war and armament.

As a person grounded in reformed thinking, wanting to apply both the Old and the New Testament to every-day life and to modern issues, he is deeply disturbed by trends inside and outside the church to apply secular thinking to societal issues.

Much of the thinking done on armament Antonides finds muddled and cowardly. He is rightly distressed by the tendency of Western leaders, especially religious leaders, to blame the USA for most of the tension that exists in the world and for being silent about the evil direction of atheistic communism.

Antonides' reply to Lois Wilson points out the kind of superficial assumptions made by many of those who call for peace. Ironically a peace movement may well remind us of the words of Jeremiah: "'Peace, peace,' they say, when there is no peace." The biblical view of peace differs radically from a worldly notion of peace.

There are many good statements made by Antonides which we would like to single out. But we shall focus on only three very crucial and prophetic ones.

"Biblical view of peace differs radically from a worldly notion of peace."

Prophetic statements

First, Antonides is right in reminding us that God's presence and grace will help us through the most trying circumstances. We do not have to live in fear today. For a leader of the church to say that we must live in fear without pointing out that the perfect love of Christ casts out all fear is inexcusable. That is worldly talk.

Secondly, Antonides says, The arms race is the result of global tension, not primarily its cause. His is an important concept born out of the awareness that the root cause of global tension is ideological and religious.

Thirdly, the Scriptures, says Antonides, "do not teach that peace at any price is an honourable objective. In fact, they do not even teach that peace as such should be our objective." Although this statement is subject to misunderstanding, since Christ teaches us to be peacemakers, it nevertheless rings true. Antonides explains what he means when he places "peace" in the context of justice and love for the neighbour, which includes the responsibility of governments to build a strong defence.

Style problems

There is a comment in the early part of Antonides' letter that requires a comment or two. He writes: "The contents and style of your letter trouble me a great deal." Frankly, this comment puzzles me a bit. Why does the style of Wilson's letter trouble Antonides? The letter seems to be written in a pleasant manner. It does not shout at the reader. Does Antonides object to the underlinings?

To be honest, I am a little troubled by the style of Antonides' letter. I could wish for a little more gentle prodding of Lois Wilson's mind. Why, for example, not give her the benefit of the doubt once in a while? Instead, Antonides prefers at times to choose the worst of all possible interpretations.

For example, he writes, "Your juxtaposition of the immense resources devoted to armaments and the appalling poverty in the world is obviously meant to make it appear that all spending for armaments somehow directly contributes to the misery in the world." That's reading into Wilson's position. It's not at all obvious from her letter.

A little further he says, "You refer to trade, but the intent obviously is to

the arms race

within the context of justice and love for the neighbour. For a government, to do justice and to love the neighbour is to build a strong defense capability in order to protect its citizens against the destructive and tyrannical powers in the world.

A cloud of witnesses

We do well to pay careful heed to the testimony of courageous men and women who themselves have suffered immensely under communist tyranny. Alexander Solzhenitsyn comes to mind as one of those outstanding prophets of our time, whom we will ignore at our own peril. We should take seriously his advice to the West to be strong against the threats and blandishments of the Soviet Union. He rightly reminded us in his 1978 Harvard speech: "To defend oneself, one must also be ready to die."

No one less than the amazingly courageous and peace-loving scientist, Andrei Sakharov, has warned the West not to be misled by the threats and false promises of the Soviet Union. *He even advised the United States to strengthen its nuclear defenses*. His warning against misleading propaganda in the West is particularly appropriate for our exchange.

Many other brave witnesses who speak from bitter experience and, unlike you and me, often at tremendous risk to their lives, have reiterated Sakharov's and Solzhenitsyn's message. To name one or more important sources of this advice, the Yugoslav democratic Marxist, Milovan Djilas, also has pointed out that the West is damaging itself, especially by means of the anti-nuclear propaganda in the West.

Opposed to regimes not people

Let me stress that I do not consider the Russian *people* and all other subjugated *people* to be the enemy. In fact — and this should be a significant factor in our strategy — the oppressed people are our allies. The top echelon of the party in communist-dominated countries considers its own people the enemy and holds them hostage by means of deceit, terror *and poverty*.

It is obvious that the Soviet people, like most people everywhere else in the world, want nothing more than to be left alone and to live in peace. Many of them know, despite what they're told by the propaganda machine of the Communist Party, the truth about the freedom and prosperity of the Western democracies. That's precisely why so many have fled from the East to the West, and why the Berlin Wall was constructed to stop this flow of people.

We should never forget that *a strong and vigorous Western democracy is a tremendous source of hope and inspiration for the oppressed people of the world*. Thus our attitude ought to be one of sympathetic understanding toward the Russian people and all other subjugated people, while at the same time we should be prepared, also with military means, to defend ourselves against the militaristic and imperialistic designs of the communist regimes.

Where is the real destruction?

Your manner of presenting the "arms race" as a great evil to be removed ignores the terrible destruction of freedom and life wherever the communists hold sway. I'm thinking especially of the devastation now inflicted by the Soviet Union on Afghanistan — although not only there.

While you and others continuously depict the evil of potential warfare, the real warfare that is going on now, destroying helpless men, women and children in Afghanistan, goes virtually unreported and unprotested. Why do you not speak of the real hostages of an evil regime in that almost forgotten country? I view this as another instance of a terrible and shameful abdication of responsibility in the West.

Nations and people are not only destroyed violently, as is happening in Afghanistan and elsewhere. The anti-human tactics of communism may leave people alive, but nevertheless destroy true culture, because they destroy genuine individuality and the opportunity for people to express themselves as unique human beings made in the image of God.

Again, the evidence of this reality is overwhelming. Let me refer you to a recently issued cry of the heart by Milan Kundera on behalf of the enslaved people of Central Europe (see "The Tragedy of Central Europe," *The New York Review of Books*, April 26, 1984, page 33ff.). Mr. Kundera describes the "political catastrophe" and the cultural devastation that has been inflicted upon Central Europe by the Soviet Union in terms that should move all of us to the core of our being. Mr. Kundera is right in implying that we, the people of the Western democracies, are at least in part responsible for the terrible plight that has befallen Central Europe. We are co-responsible if we ignore the reality of the evil and the oppressiveness of communism wherever it has gained power, all the while being preoccupied with our own safety and survival.

That's why I urge you to read the article by Mr. Kundera. I am convinced that if you take the time to carefully read Mr. Kundera's appeal to the West, and if you truly understand the meaning of his words, you will never again put your signature to the kind of letter you signed on behalf of Project Ploughshares.

Need for hard decisions

You write that you and Project Ploughshares wish to educate the public and especially the politicians. In reality, you add to the confusion and the misinformation that is now rampant in our society. If your views would prevail, it will be to our detriment. That's why I will urge our political leaders to ignore your advice and to make the kind of hard decisions that must be made today, also about the need to maintain a strong Western defensive alliance.

You write that my response will be kept confidential, but you should feel free to publish it. On my part, I will distribute this letter as widely as I can, to members of my church and of other churches, and to the various political leaders, including my own Member of Parliament and to the Prime Minister of Canada.

Sincerely yours,

Harry Antonides

"Communism ... seven decades of dreadful oppression."

undermine further the determination in Canada to build an adequate defense system." Is the intent that obvious? The letter does not even mention Canada's own defence system.

Two paragraphs further: "But I suspect that you are after more ... Your real aim is to dismantle the entire Western defense alliance in which the U.S. plays a major role." This is very unfair to Wilson. Suspicions are not the kind of stuff that conclusions should be based on.

Argument problems

There are also a few points at which Antonides is not fair in his reasoning. Wilson writes, "The arms race makes hostages of us all." Antonides responds, "The real hostages are the millions living in concentration-camp societies." Why does that need to be said at this time? Does the one exclude the other? Is it fair to reduce all loss of liberty to the evils of communism?

In the next paragraph Antonides talks about the juxtaposition of armament expenses and poverty. But, one may ask, is there no connection at all? Is it wrong for Wilson to remind us of the huge costs of armament and the tremendous needs of starving people? Could some of that money used for guns not be put to better use?

In response to Wilson's claim that Canada is deeply involved in the arms race by exporting arms, Antonides reminds us of the fact that Canada has an inferior military capability. But that is not meeting the argument at all. The one can be as true as the other. It is true that Canada profits from arms sales to countries who are guilty of violations of human rights. It is also true that Canada's contribution to NATO is minimal and that its own navy, for example, is a laughable entity not deserving the name " 'litary force."

Strong vision

It's at these points that Antonides could be more charitable and less anxious to make his point. His vision is strong enough that it does not need overstatement or disregard of someone else's point.

My comments are not meant to take away from Antonides' basic position. I am grateful for his profoundly biblical understanding of societal issues. I know that he has much more in mind than is evident from Wilson's letter. He certainly knows more about armament than I do. I can well imagine his frustration with the way peace groups will often pick the statistics that best suit them. But since his letter is a public response to a single letter, he should limit himself to what it says.

To sum my appraisal, I am troubled by the content of The Very Rev. Lois Wilson's letter, not her style; and basically in agreement with the content of Mr. Harry Antonides' letter but have problems with his style.

The question that sometimes arises in my mind when the armament issue is discussed in our circles is this: Is it possible to urge some kind of disarmament without being labelled a pacifist? May we never point a finger at ourselves to show that the West too is often godless and opportunistic and that our governments do not always give us the right statistics? May we ever suggest that the question of armament is more than a conflict between communism and democracy and that the arms race can take on a life of its own?

I certainly hope so.

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Births

ASHLEY: (Nee Holting) John and Rita thank God for a safe arrival of a precious daughter, LINDSAY NICHOLE, 7 lbs. 5 oz., born August 14, 1984. A sister for Tamara. 7th grandchild for Mr. and Mrs. Peter Holting, Oakville, Ont.; 20th grandchild for Mrs. Elva Ashley, Milton, Ont.; 43rd great-grandchild for Mr. S. Holting, Woodstock, Ont.; 18th great-grandchild for Mr. and Mrs. R. Rusthoven, Appingedam, Holland.
2025 Uppermiddle Rd., #6, Burlington, ON L7P 4K1

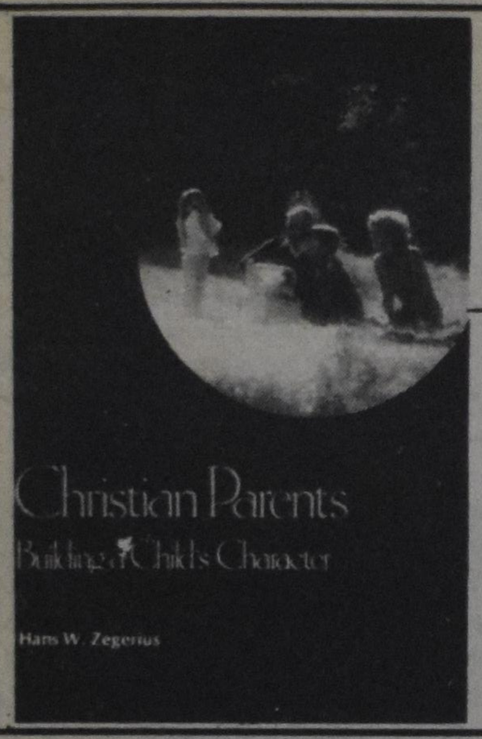
BOVEN: O Lord my God, How great thou art.
With much joy and thankfulness to our covenant God, we Fred and Ruth (nee Breukelaar), wish to announce the birth of our beautiful daughter, ALAINA JOY, born July 10, 1984. Alaina is a precious sister for brothers Matthew, Philip and Daniel. She is the 14th grandchild for Mr. and Mrs. J. Breukelaar of Brampton and 8th grandchild for Mr. and Mrs. F.M. Boven of Rexdale.
70 Clearbrooke Circle, Rexdale, ON M9W 2E5

KEESMAAT-DE JONG: Mr. and Mrs. Leonard Keesmaat of Hamilton, Ont., and Mr. and Mrs. Herman De Jong, Jordan, Stn., Ont., are happy to announce the marriage of their children, SYLVIA CHRISTINE and DAVID MICHAEL. The ceremony took place on August 17, 1984, at 6:30 p.m. in the Immanuel Chr. Ref. Church, Hamilton, Ont. Rev. J. Boldt officiated.
Address: 37 Mericourt Rd., Apt. #305, Hamilton, ON L8S 2N5

KUIPER-KARREMAN: We, CO KUIPER and DICK KARREMAN, give thanks to God for leading our lives together. We are happy to announce our forthcoming marriage, D.V., on Saturday, September 22, 1984, at 4:00 p.m. in the Calvin Chr. Ref. Church of Ottawa. Rev. J. Quartel officiating. The children wish them joy and God's blessing:
Christina & Gerald Pleizier
Elske Kuiper
Al & Ghislaine Kuiper
Cathy & Dirk Van Starkenburg
Elisabeth Kuiper
and six grandchildren
Future address: 221 - 220 Viewmount Dr., Nepean, ON K2E 7M5

MULDER-KUIPERY: Mr. and Mrs. John Mulder and Mr. and Mrs. John Kuipery, joyfully and with thankfulness to God are pleased to announce the forthcoming marriage of their children JUDY and ERIC. The wedding will take place, the Lord willing, on Saturday, September 15, 1984 at 3 p.m. in the Trinity Chr. Ref. Church, St. Catharines. Rev. Henry Jonker officiating.
Future address: 33 Leaside Dr., Valleyfield, Apt.'s 405, St. Catharines, Ont.

Congratulations!



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Marriages

BLYLEVEN-TIERSMA: Mr. and Mrs. Leonard Blyleven and Mr. and Mrs. Jetse Tiersma are happy to announce the marriage of their children, HELEN GRACE and PETER ARNOLD. The ceremony will take place, D.V., on Saturday, September 22, 1984, at 3:00 p.m. in the Maranatha Chr. Ref. Church of York, Ont. Rev. H. Vanderwindt officiating.
Future address: R.R.#1, Dunnville, ON N1A 2W1

MEYER-ROOK: We, SONYA ROSANNE and JACOB, together with our parents wish to announce our forthcoming marriage. The ceremony will take place, D.V., September 15, 1984, at Hope Ref. Church in Vancouver. Rev. John J. Opmeer officiating.
Future address: P.O. Box 832, Station A., Vancouver, BC V6C 2N6

WESTERHOF-SALOMONS: Mr. Frank Westerhof of Hillier, Ont., and Mr. and Mrs. William Salomons of Lacombe, Alta., are pleased to announce the marriage of their children, DEBORAH ANNE and JOHN RALPH. The wedding took place on Saturday, September 1, at 12:00 noon in the Bethany Chr. Ref. Church of Bloomfield, Ont. Rev. H. Wildeboer of Oshawa officiated.
Address: Calgary, Alta.

Check the Calendar of Events for happenings in your area.

Anniversaries

Emmen Edmonton
1954 September 7 1984
"Lord, you have been our dwelling place throughout all generations" (Psalm 90:1).
With thankfulness to the Lord for all His blessings, we hope to celebrate with our parents,

BERT and GRACE DOST
(nee Tietema)

their 30th Wedding Anniversary.
May the Lord continue to bless and keep you.
With love and congratulations:
Susan & Alan Williams; Rebecca, Sarah
Jackie & Russ Bell; Daniel
Alvina
Bertram
4422 - 115 Avenue, Edmonton, AB T5W 0V9

Hamilton Alliston
1959 September 26 1984
With great joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

BOB and MARGARET LEEST

We pray that the Lord will continue to bless you and keep you in His loving care for years to come:
David, Richard, Barry, Linda, Marsha, Walter and Jacquelin
Open House will be held on September 21, 1984 at 8 p.m. in the Alliston Chr. Ref. Church.
Home address: R.R.#4, Cookstown, ON L0L 1L0

1959 September 18 1984
With great joy and praise to God we hope to celebrate the 25th Wedding Anniversary of our Mom and Dad,

JOHN and CORNELIA NIJWENING
(nee Sikma)

Wedding text: Psalm 128:5
With love from your children:
John & Tracy (girlfriend)
Carl
Richard
Open House, September 21, 1984 from 8 - 10 p.m. in the Strathroy arena.
R.R.#2, Strathroy, ON N7G 3H4

1959 September 5 1984
With praise and thanksgiving to the Lord, we celebrate with our parents their 25th Wedding Anniversary.

HERMAN and TENA SCHINKEL
(nee Mulder)

We pray that the Lord will continue to keep you in His loving care.
Congratulations from all of us:
Neil & Teresa Mulder; Katie — Woodstock, Ont.
Tim & Marion Schinkel; Jessica — Glanworth, Ont.
John & Linda Schinkel — Wallaceburg, Ont.
Richard
Elizabeth
Diana
David
Open House will be held on September 8 at their home, from 10:00 a.m. - 8:00 p.m.
Home address: R.R.#1, Essex, ON M8M 2X5

Having a birthday? Why not announcement it here in C.C.'s classifieds?!

Anniversaries

1959 September 12 1984
With joy and thanksgiving to God, we hope to celebrate the 25th Wedding Anniversary of our parents and grandparents,

JOHN and JOHANNA SMIT
(nee Schakelaar)

Thank you Mom and Dad for all the love and care you have given us for so many years. We pray that the Lord will bless and grant you many more happy years together.
With all our love:
Grace Boockfor; Daniel — St. Catharines, Ont.
Brian & Terry Smit — Pickering, Ont.
Margaret & Len Climenhage — St. Catharines, Ont.
Open House will be held in their honor at their home on September 8, 1984 from 2:00 - 4:00 p.m.
Home address: 22 Sylla Ave., Scarborough, ON M1R 4W7

Obituaries

Op donderdag 16 Aug. 1984 heeft de Here uit onze familie kring opgenomen onze lieve man Vader Grootvader en overgrootvader,

JOHANNES ANTONIDES

met grote dankbaarheid voor 80 levensjaren na een gezegende echtvereniging van 55 jaren.
Spreuken 18:10
Lieve man van Anje Antonides (Biewenba)
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Harry & Janet Antonides — Toronto
Casey Antonides — Sarnia
Theresa Antonides — Toronto
George & Jeanette Antonides — Putnam
Pauline & Case Van Noord — Ingersoll
Margaret Antonides — Toronto
Inez & Robert Van der Hill — Dorchester
Jayne Antonides — Toronto
21 kleinkinderen en 3 achterkleinkinderen.
De begrafenis heeft plaats gevonden Zaterdag 18 Augustus 1984 om 10 uur 30 in Bethel Chr. Ref. Church, London, Ont.
Address thuis: River Rd., R.R.1, Dorchester, ON N0L 1G0

Obituaries

The Boards of John Calvin Christian School and London District Christian Secondary School wish to extend to the family of Wes and Helina Baker our deepest sympathy with the sudden death of their son,

PETER

On August 18, 1984. We pray that you may continue to find your comfort, strength and hope in the Lord.
Strathroy, Ont.

Very unexpectedly, the Lord in His wisdom, took unto Himself our dear daughter, sister, and sister-in-law,

JANTJE DE JONG
(nee Hoekstra)

at the age of 56 on August 11, 1984.
Lovingly remembered by:
M. Hoekstra (nee Stoker) — Holland
Sjoerd & Ytje Hoekstra — Oshawa
Geertje Hoekstra — Cobourg
John & Diana De Jong — Cobourg
Ed & Tettje Hoekstra — Cobourg
Jan & Roelie Hoekstra — Cobourg
Ps. 121.
Funeral service was held Tuesday, August 14, 1984, from the Chr. Ref. Church in Brighton, Ont.

On July 18, 1984, the Lord suddenly took unto himself,

TERRI MOZES

at the age of 33 years.
Beloved wife of Jim Mozes, and dear mother of Jamie and Jonathan. Loving daughter of Dorothy Middel and the late John Miedema.
Dear stepfather: Abel Middel
Dear sister of:
Winnie & Terry Jaques
Joanne & Gary Colangelo
Dear brother of:
Charles Miedema
Simon & Thoma Miedema
David & Barbara Miedema
and nieces and nephews
Romans 14: v.8,9
"If we live, we live to the Lord, and if we die, we die to the Lord. For this reason, Christ died and returned to life, so that He might be the Lord of both the dead and the living.
This is our comfort.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; For thou art with me.

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Looking to buy or sell? See the Real Estate section in C.C.'s classifieds.

Classifieds

Personal

Het consulaat generaal zou gaarne in contact willen komen met de navolgende personen:
VAN DEN BERG, Herman Josef, geboren op 9 november 1941 to Den Haag, naar Canada vertrokken omstreeks 1967.
BOUW, Meeuwis, geboren op 19 juni 1919, laatstbekende adres in Nederland: Hoge Valkseweg 2, Ede, naar Canada vertrokken op 16 mei 1953.
BREEDVELD, Jan, geboren op 18 september 1917, laatstbekende adres in Nederland: Pr. Irenestraat 23, Arkel, naar Canada vertrokken op 21 juni 1958.
COCHRANE geb. SCHOEP, Clasina Cornelia, geboren op 31 maart 1940, laatstbekende woonplaats Duitsland alwaar haar echtgenoot Alexander Bryan Cochrane gestationeerd was bij het Canadese leger.
GEERTS, Geert, geboren op 9 november 1918, laatstbekende adres in Nederland: Grindweg 2, Wolvega, naar Canada vertrokken op 18 april 1957.
DE GRAAF, Arie Cornelis, geboren op 12 augustus 1919, laatstbekende woonplaats Zaandam, naar Canada vertrokken op 28 april 1953.
HAENEN, Peter Elisa, geboren te Groningen op 28 april 1913, laatstbekende woonplaats: Toronto.
VAN HARMELEN, Jacobus D., geboren op 9 oktober 1919, laatstbekende adres in Nederland: Populierstraat 119, 's Gravenhage, naar Canada vertrokken op 20 juli 1957.
JANSZ, Adolf Pieter, geboren op 14 november 1919, laatstbekende adres in Nederland: Benedendorpsweg 176, Oosterbeek, naar Canada vertrokken op 30 mei 1963.
MUISER, Jille Everhardus, geboren op 4 oktober 1919, laatstbekende adres in Nederland: Eekhofstraat 11, Leeuwarden, naar Canada vertrokken op 28 mei 1952.
NAARAAT geb. EDELMAN, Hedwig, geboren op 13 mei 1908, laatstbekende adres in Nederland: Kauwenoord 26, Amsterdam, naar Canada vertrokken op 7 mei 1984.
VAN DER NEUT, Isa Karina, geboren op 27 juli 1948 te Lemsterstad, laatstbekende woonplaats Bern, Zwitserland, naar Canada vertrokken in 1982.
VAN OSENBRUGGEN, Cornelie Johanna, geboren op 8 januari 1931 te Magelang, laatstbekende woonplaats in Nederland: Breda, naar Canada vertrokken op 30 maart 1954.
VAN DER PEET, Nicolaas, geboren 8 oktober 1919, laatstbekende adres in Nederland: Baansingel 33, Alkmaar, naar Canada vertrokken in 1954.
ROOS, P., geboren op 24 februari 1919, laatstbekende adres in Nederland: Acaciastraat 44, Den Haag, naar Canada vertrokken op 25 april 1952.
SIJM, Petrus Boukje, geboren 7 juli 1951, laatstbekende adres in Nederland: Steenpoortsestraat 17, Andijk, naar Canada vertrokken op 7 mei 1982 met vermoedelijke bestemming Calgary.
VERHOEVEN, Cornelia Josepha Maria, geboren op 8 september 1951 te Udenhout, laatstbekende adres in Nederland: Radesingel 18a, Groningen, naar Canada vertrokken op 9 september 1980.
WESTHOFF, Robert, geboren op 19 april 1943, laatstbekende adres: 95-1845 Lysander Crescent S.E., Calgary, Alberta.

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to develop increased support for ICS primarily in Ontario, through personal and business contacts and through participation in ICS annual and planned giving programs.
Qualifications: willingness to travel, good communications skills, commitment to the Christian faith.
Please send inquiries and/or resumes to:
Institute for Christian Studies
229 College Street
Toronto, Ontario M5T 1R4
(416) 979-2331

The Institute for Christian Studies
seeks applications for the position of

DEVELOPMENT ASSISTANT

to work with the Director of Development in the areas of financial support, public relations and correspondence, serving as managing editor of *Perspective* (ICS' bi-monthly newsletter) and maintaining development records, and for the position of

SECRETARY/RECEPTIONIST

to be responsible for reception, typing, bookstore and mailing list maintenance.

Please send inquiries and/or resumes to:
Institute for Christian Studies
229 College Street
Toronto, Ontario M5T 1R4
(416) 979-2331

Help Wanted

WANTED: A mature girl to sell produce at Farmer's Market for Hamilton area Fruit and Vegetable grower. Driver's licence an asset. Phone (519) 647-2534.

Accommodation

Twee Nederlandse meisjes, 23 jaar, zoeken voor de maanden December 1985 t/m Februari 1986 kerkelijk meelevend gastgezin, omgeving Toronto. Correspondentie adres: L. Heidema, Beyerinckstraat 13, 8302GV Emmeloord, The Netherlands.

Real Estate

Hog Farm: 100 acres, barn for 120 sows producing quality swine weiners. Large brick home. Good land. Barns automated. Good FCC financing. Priced attractively.
Excellent dairy farm: 200 acres fully tiled. Barns for 200 head cattle, 4 silos, 69 stalls. Patz stable cleaners, silo unloaders and feeders. Brick home. Large implement shed. Purebred Holsteins and milk quota available. available.
200 acre farm: 2½ miles from Listowel on paved road. Large brick home. New implement shed. Extra large barn. Some hardwood bush. 180 acres good land. Selling due to ill health. Close to Christian school.
100 acres cash crop land: 5 acres hardwood bush. Four bedroom brick home.
100 acres: highway location, two miles from Listowel. Very productive land. Small bush. Large barn. Well kept brick home.
Contact:
Albert Carson
Listowel Office
P.H. HILLER REALTY LTD.
935 Main Street W., Listowel
Ph: 519-291-1544
eve: 291-1395

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10 acre farm, laying hen operation with 13,416 workable quota. Hog finishing operation with 320 hog capacity; 2 storey, 4 bedroom, brick house. Vender willing to hold 2nd mortgage. Located 10 miles from Stratford. Christian Reformed Church and Christian school in vicinity. Telephone: (519) 271-4591 or 393-6816. No Sunday calls please.

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Nova Scotia's Annapolis Valley
Wilmot: 55 acres, U-pick and cash crop operation, large renovated 4 bedroom home with 3 bedroom apartment, barn, greenhouse, irrigation equipment and brook fed pond. $150,000.
Aylesford: 124 acres, hog and beef farm, beautiful 5 bedroom home, efficient 2 man operation, 2 hog/beef barns, large steel equipment barn, feed tank with auto. feeders, auto. barn cleaners. $500,000.
Write: Bob Balch, Century 21, neary Real Estate Ltd., 1103 Commercial St., New Minas, Nova Scotia, B4N 3E3

Events

CALENDAR of events

Sept. 19	The Committee of concerned members of the CRC of greater **Edmonton** invite you to a meeting at 8:00 p.m. in the Chr. High gymnasium.
Sept. 22	John Knox Christian School, **Brockville,** to celebrate its 25th Anniversary. See ad for further details.
Sept. 15-22 22-29	Glen Rocks, Colorama Fellowship at Rosseau on Lake Rosseau in **Muskoka.** See ad for details.
Sept. 21 & 22	Women's Retreat sponsored by the Committee for Women in the CRC, **Grand Rapids,** MI.
Sept. 22	Date change of 27th Annual Sunday School Convention; to be held in Hebron CRC, **Whitby.**
Sept. 29 - Oct. 5	Reinata Heemskerk several Solo Concerts, together with organist Andre Knevel, in such places as Kitchener, Guelph, and St. Catharines. She will also appear in a series of three Thanksgiving Concerts, along with the choirs and brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ. **Bowmanville:** Sept. 29, 8:15 p.m. in Trinity United Church, Church and Division St.; **Toronto:** Oct. 3, at 8:15 p.m. in St. James Cathedral, King and Church St.; **Hamilton:** Oct. 5, at 8:15 p.m., in Central Presbyterian Church, Carlton and Caroline St.
Oct 5 & 6	25th Anniversary of John Knox Chr. School, **Woodstock,** Ont.
Oct. 20	"Who Owes Me a Job?" — The Christian Labour Association of Canada will discuss the questions of who is responsible for creating jobs and how jobs are created. Main speakers will be Bernard Zylstra and Dirk de Vos. Registration at 9:00 a.m. at Toronto District Christian High School, **Woodbridge.**
Oct. 20	The Christian Labour Association of Canada is sponsoring an all-day educational conference focussing on the theme: Who Owes Me a Job? 9:30 - 4:00, Toronto District Christian High School, 7900 Kipling Ave., **Woodbridge.**
Nov. 16-18	"Good News '84" Young Adults fall retreat weekend, Camp Shalom. For info. write or call: Christian Communications Centre, 1735 Chalkdene Grove, Mississauga, On L4W 2C2; tel (416) 625-2262.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Sept. 14	Tues. Sept. 11	*Wed. Sept. 5-8:30a.m.	Wed. Sept. 5-8:30a.m.
Fri. Sept. 21	Tues. Sept. 18	Thurs. Sept. 13-8:30a.m.	
Fri. Sept. 21	Tues. Sept. 18	Thurs. Sept. 13-8:30a.m.	Wed. Sept. 12-8:30a.m.

** Note: Classified deadline for Sept. 14 has been moved up a day due to civic holiday.

Let's Play CHESS

Pete Layer

THE JUNE LADDER

Contestants Problems:	#1008	#1009	#1010	#1011	Sub-Total	Prev. Total	Total
	3	2	3	2	10	Total	
P.W. Lamain	3	Game	only		3	70	73
J. Wilms (VII)	3	0	0	2	5	35	40
K. Amsinga (IX)	0	2	0	2	4	28	32
G. Bloemendal (III)	3	2	3	2	10	-	10

Comments

A hearty welcome back to Mr. Bloemendal who proved that this month's problems could be solved. You certainly do not seem rusty! You reached the top three times before (Dec. 63, Mar. 77 and Feb. 78). I hope you have another successful climb to the top.

The first three positions had nasty tries which fooled some of our best solvers. I hope the explanations below are sufficient.

SOLUTIONS TO THE JUNE PROBLEMS

#1008 (As Shown) 1. B-K6 threat: 2. R-Q7 ch., and wins.
Variations: 1. --, R-Q1; 2. RxR, QxR; 3. Q-N7, Q-K2; 4. QxR, QxB and White wins

2. --, BxR; 3. R-B7 ch., QxR; 4. BxQ, KxB; 5. Q-N7 ch., wins.
Try: 1. B-B6?, R-Q1; 2. RxR, BxR; 3. R-Q3, R-R2; 4. R-Q7 ch., QxR; 5. BxQ, RxB and Black is in no immediate danger.

This was actually a misprint! It turned out to be a twin to the real game position which will appear in a later issue played between Stahlberg and Najdorf.

#1009 (Rudenko) Key: 1. B-B2 tempo
Try: 1. B-R2?, KxP no mate

#1010 (Breuer and Scheinhutte) Key 1. R-R7 threat: 2. R-KB7 and 3. R-B3 mate
Variations: 1.--, B-Q3; 2. R-Q7 and 3. Q-Q3 mate.
Try: 1. R-R1? B-B6! 2. R-KB1, B-Q7 no mate.

#1011 (Yaroslabtsev) Key: N-R6 threat: 2. N-B7 mate.

C.C. Classifieds bringing the Christian community together.

The Committee of Concerned Members

of the Christian Reformed Church of greater Edmonton, invite you to a meeting on **Wednesday, September 19** at **8:00 p.m.** in the Christian High Gymnasium.
Speakers: Rev. Henry VanderKam & Rev. P.Y. de Jong
Topic: Analyzing Synod's decision re: "Women in Office" — Where do we go from here?

Women's Retreat

sponsored by the Committee for Women in the CRC

September 21 and 22, 1984

Grand Rapids, MI

For information and registration, contact

Karen Langeland
128 Diamond SE, Grand Rapids, MI 49506

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Dutch Classes

The Hamilton Holland Club is offering the following courses:

1. Dutch for children
2. Conversational Dutch

Registration for these 2 courses is on September 15, from 10:00 a.m. - 12:00 noon, at "Our Lady of Lourdes" school, 420 Mohawk Rd., E., Hamilton, Ont.

3. High School credit courses.

Registration for these courses is September 13, at 6:00 p.m. at Calvin Christian School, 547 West Fifth St., Hamilton, Ont.

For more information phone:

Mrs. Coby Jaarsma, (416) 765-6404

Visit of Pope John Paul II

Summary Programme

Location	Theme
Quebec City	Faith and Culture
Three Rivers	Mary
Montreal	Mystery of God
St. John's	Family
Moncton	Community
Halifax	Missionary Activity
Toronto (and Midland)	Technology and the Human Person
Winnipeg	Faith and Culture in a Multicultural Society
Edmonton	Canada and the Third World
Fort Simpson	Native Rights
Vancouver	Mystery of God within the Person of Jesus Christ
Ottawa-Hull	Peace

1959 **John Knox** **1984**

Brockville

On **September 22, 1984,** we hope to commemorate — in gratitude to our Heavenly Father — that the John Knox Christian School of Brockville has been in operation for 25 years.
The Board of Directors invites all former students and their parents, board members, members of the staff and all friends of Christian Education to join us on that day in thanksgiving and joy.

8 a.m. — 10 a.m.	Pancake Breakfast, Bethel Chr. Ref. Church, Prescott Rd., Brockville.
10 a.m. — noon	Open House at the school, 137 Pearl St. East.
7:30 p.m.	Official Commemoration, Bethel Chr. Ref. Church.

Those who need lodging, contact — before September 12:

Mrs. G. VanderWerf
15 James St. West, Brockville, ON K6V 1K1
Phone: (613) 342-5240

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based on her experiences during the last part of World War II in Nijmegen and all the way up to Heerenveen.
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Special mid-week services

Beginning September 13th, and every second and fourth Thursday evening of the month, the Community Christian Reformed Church of Meadowvale, Mississauga, Ontario, will present special mid-week Praise & Fellowship Services.

The services will highlight the need for continuous praise and worship in words and song from contemporary Christian music, scripture-in-song, and hymns. They will also provide teaching in how to praise and worship and will touch on such areas as the Call to Worship, The Expression of Praise, The Holy Spirit and Worship, Holiness and Worship and much more. In addition, there will be time allowed for personal ministry in prayer.

Everyone is invited to come and be part of these exciting and fulfilling evenings.

For more information call Gerrit or Alice Verstraete at 416-624-2058.

Conservative professor becomes target of anti-racism gathering

(The Hague, The Neth.) — An antidiscrimination rally here organized by the city council of this Dutch city, virtually turned into an anti-Professor Velema demonstration. Dr. W.H. Velema, who became the target, teaches ethics at the Theological Seminary of the Christian Reformed Churches (CGK) in Apeldoorn.

Many opposed his invitation to speak at this meeting on grounds that he discriminates against homosexuals and other minorities. Professor Velema, repudiating the accusations, insisted on his right to his own convictions, stating that such freedom of conviction is important for a society. While granting that in the history of Christendom there have been "moments of oppression," he also declared that Christianity has been a tremendous force in the struggle against discrimination of minorities.

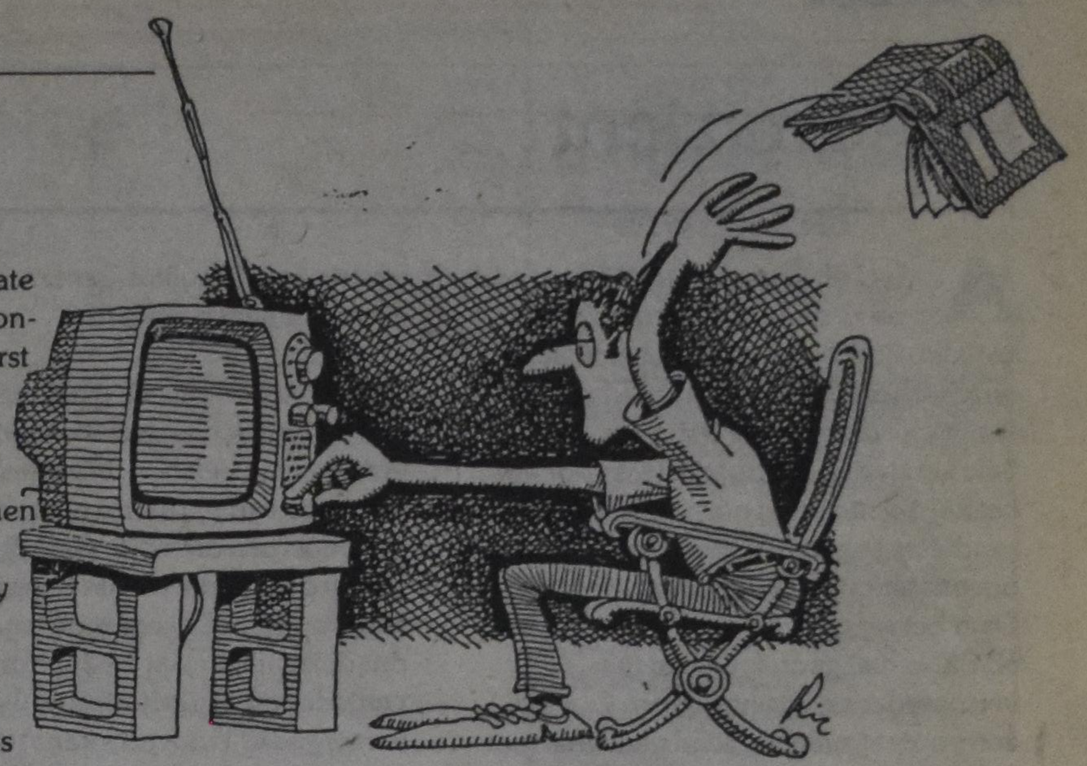
News

Alarming relapse into illiteracy

Brigitte Gacha

An estimated 150 million people around the world learn to read every year. But only one in three of these new literates will become regular readers. The rest will drop back into illiteracy or at best become virtually non-readers.

This drop out from the world of the written word is a problem in industrialized countries where what has already been called the post-book era is dawning and the audio-visual media provide an excuse for, and perhaps a cause of, minimal reading. But for the developing countries, with the vast majority of the world's population and 801 million of its total of 825 million illiterates, this is a waste of scarce resources and a challenge to the whole process of developing which must be tackled as a priority.



The problem of two in three people again becoming illiterate and joining the ranks of the non-reader is not so startling as it first appears. Remember the excitement young children experience when they first master the skill of reading, when all those letters make sense to them and open up a fuller way of communicating? What happens to some of that enthusiasm as they progress through school? Often readers become non-readers because the act of reading never became enjoyable, it was never made a priority.

Parents must be aware of their own responsibility in providing an atmosphere that is conducive to reading, that says that reading is important. Children should be encouraged to read at home and in school for the sheer enjoyment of it. It's one thing to teach a child to read, but to stimulate his imagination and lead him into worlds far beyond his own neighbourhood is to give him a sense of adventure and freedom that will allow him to keep on growing.

There is an organization to meet the needs of adults who never learned how to read. Laubach Literacy of Canada, in St. Johns, New Brunswick, is an organization with chapters in ever province of the country. It coordinates the volunteer efforts of tutors who help non-readers become liberate.

The problems of this group of people are not the same as of those slipping from reading to non-reading.

In any home or school where there is more emphasis on the audio-visual senses, and where the act of reading is reduced to a practical skill only, readers will be lost to the ranks of illiteracy.

Third world — the cigarette's last frontier

WINNIPEG, Man. (MCC) — Hit by declining sales in developed countries, tobacco companies are turning to the developing world, where the dangers of smoking are less well publicized.

The Third World is the tobacco industry's last frontier," said Kurt Baumgartner, secretary-general of the recently held Fifth World Conference on Smoking and Health.

"Smoking has moved from men to women to teenagers. There is no place to go now but to developing countries."

The Conference reported that over a million lives are lost prematurely because of smoking and that the hazards of smoking are so well documented that the tobacco industry scarcely bothers to deny them. They argue, instead, that people should be free to smoke if they want to.

The problem for the tobacco industry is that increasing numbers of people in developed nations are choosing not to smoke — cigarette sales declined by about two percent in most western countries over the last decade. Tobacco companies are, in their search for new markets, turning to the developing world — with considerable success.

In the 1970s cigarette sales in the Third World increased by two percent; in 1980 33 percent more Africans, 24 percent more Latin Americans and 23 percent more Asians smoked than in 1970. Their success is attributable to hard-sell advertising techniques.

Wrong calculations

The increased use of cigarettes in the Third World can also be attributable to Third World governments which do not discourage smoking. Some 100 developing countries grow tobacco, a crop which earns them valuable foreign exchange.

The United Nations World Health Organization (WHO) believes, however, that if these countries do their arithmetic properly they will find that the benefits of tobacco are not what they seem. Hidden costs include the treatment of smoking-related diseases and poor nutrition.

A survey in Bangladesh found that people on low incomes who smoked only five cigarettes a day had to reduce food purchases by 15 percent to pay for tobacco. This reduced their daily calorie intake by 300 calories from an already low 2,000.

Tobacco growing also means fewer trees — tobacco curing requires an enormous amount of wood. About 12 percent of trees cut around the world are used to cure tobacco.

WHO will release a report in November which will warn developing nations that they will face an epidemic of smoking-related diseases unless they discourage smoking. The report will recommend that all tabacco advertising in developing countries be prohibited.

Budget brief

The budget of our church is more than a set of figures or a list of expenditures. It is actually the program of the church.

It is the pastor preaching, visiting the sick, comforting the bereaved, winning the lost.

It is God's plan for living being taught to our children.

It is the unnoticed and unheralded things being done.

It is the organ playing and the choir singing to the glory of God.

It is the church building, standing as a lighthouse in the midst of a dark world.

Most of all, perhaps the budget of our church is the total expression of our love for Christ, our compassion for a lost world, and our realization that God will hold each of us accountable for our stewardship.

Meadowvale Community CRC, Mississauga, Ont.

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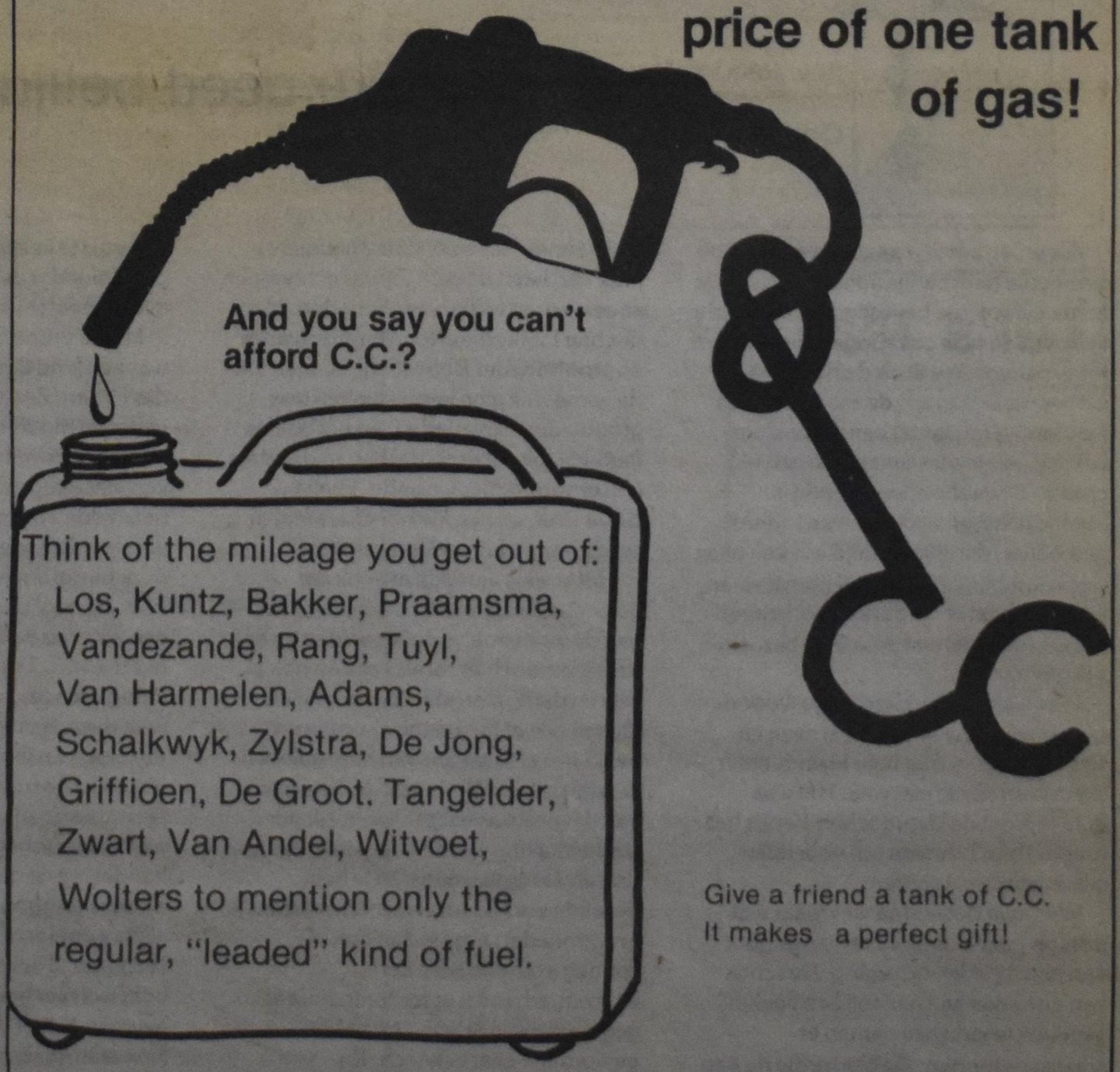
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Dutch

Persoverzicht

Carl D. Tuyl

Als U dit leest is de verkiezing rond en zit de zaak in kannen en kruiken. Ik zit hier nog te tobben met de onzekerheid. Het grootste raadsel en tegelijk de diepste teleurstelling van de hele verkiezingskampanje was voor mij het feit dat niemand het aandurfde om ronduit te zeggen we gaan bezuinigen om ons tekort naar beneden te krijgen. Over het algemeen waren de mensen al blij dat er niet gedreigd werd met vermeerdering van het tekort. Er was een voor mij nietszeggend gegochel met cijfers aan de vooravond van de verkiezing. Mulroney zou dan meer dan vier biljoen over twee jaar uit gaan geven om zijn beloften na te komen, en Turner vijf biljoen in de volgende drie en een half jaar. Lariekoek met kandijsuiker! Oftewel flauwekul! Wel onthullend was het feit dat er grif werd toegegeven dat er zo pakweg een half biljoen voor het oprapen lag door doodgewoon een administratieve bezuiniging. Waar ik ook mijn laars aan lapte was de belofte van de Konservatieve leider dat hij de auditor-general (dat is zo ongeveer de directeur van de rekenkamer) volledige medewerking zou geven in het kontroleren van de boeken. Wedden dat daar niets van komt? Dat is ook eigenlijk beter van niet want als er een goede en vriendelijke verhouding is tussen de regering en de autitor-general dan is die funktie buitenspel gezet.

Nu de verkiezing toch over is, is 't misschien wel stichtelijk om eens even te zien hoe de professor sommige van zijn aanhangers beloonde. De jongeman die zijn koffers droeg werd lid van de direktie van de Export Development Corporation tegen drieduizend per jaar en driehonderd per vergadering. En de juffrouw die de post verzorgde in Trudeau's kantoor werd zomaar ineens vice-president van de nationale gokkerij, hetgeen zo tussen zestig — en zeventig duizend per jaar in het laadje brengt.

De Rooms Katholieke kerk in Canada heeft te kampen met een nijpend tekort aan priesters. Hier in Toronto is er voor iedere drieduizend gemeenteleden een priester. Er wordt verwacht dat binnen vijf jaar vijf duizend leden met een priester tevreden zullen moeten zijn. Vergeleken daarbij hebben wij in onze kerk niet alleen niet te klagen, maar we mogen dankbaar zijn voor de jonge mensen die zich geroepen weten tot het ambt.

Duikers hebben ontdekt dat de zeebodem rond Vancouver Island vol zit met mineralen. Al die rijkdom zit zo'n tweeduizend meter onder water en niemand weet hoe het spul er uit gepeurd moet worden, zo veel hebben we er nog niet aan. En hier is nog iets dat U waarschijnlijk niet in de Banner zult lezen: we aten hier in Canada in 1983-84 voor meer dan een half biljoen gebakken kip en de finger-lickin' vennootschap verdiende daar twintig miljoen aan.

De toestand in Zuid Afrika baart grote zorgen. Op de T.V. zagen we politie aan 't knuppelen. Dat gaat niet goed daar. De toestand heeft iets weg van de houding van de Nederlandse regering tegenover Indonesia in 1945. Men sloot de ogen voor het feit dat de vrijheidsdrang van de bevolking daar niet te onderdrukken was. Er moest eerst bloed vloeien. Hetgeen me weer herinnert aan de tijd in dat mooie land. De parel van het Oosten. Wie van de Wapenbroeders bindt de kat de bel aan en organizeert een "Wapenbroedersreis naar Indie?". Tegen redelijke prijs natuurlijk! Ik dacht dat er wel muziek in zo iets zou zitten. Ik ben er tenminste wel voor te porren. Op een trouwerij verleden weerk ontmoette ik iemand van 3-I-R.I. Hij was bezwaard maar we waren toch weer wapenbroeders.

Terug naar het nieuws. Een Franse kustvaarder zonk met 450 ton kernrommel aan boord. De Hollanders die traditioneel de lorrenboer van de zee zijn, waren er als de kippen bij om te zien wat er te redden viel. De Paus zou graag een bezoek willen brengen aan Lithauen maar de Russen willen hem er niet hebben. Kameraad Chernenko heeft het niet zo begrepen op welke kerk dan ook. We moeten blijven bidden voor onze broeders en zusters in de verdrukking.

Zoals gebruikelijk belonen we zekere personen met de prijs van de week: een tien met een griffel en een zoen van de juffrouw. Die beloning gaat deze week naar de direkteur van het internationale Monetary Fund die waarschuwingen liet horen over wat hij noemde: een wereldwijde eksplosie van schuld. Die tekorten zo zei hij, kunnen alleen beperkt worden als inkomsten de uitgaven te boven gaan. Tante Katrien wist dat al natuurlijk maar het blijkt een kennis te zijn die de laatste jaren verloren is gegaan. Daarom hiep hiep hoera voor mijnheer Jacques de Larosiere die dat aloude grondbeginsel herontdekt heeft.

Rev. John VanHarmelen

Onder de Streep

Hinke deed belijdenis

Als je een beroep naar een andere gemeente hebt aangenomen en je als de nieuwe dominee bevestigd bent volgt de tijdrovende taak om alle gemeenteleden te bezoeken. Je wilt als de herder der gemeente ook graag de schapen leren kennen, vandaar dat kennismakings-bezoek. Als je dan later eens nadenkt over zo'n tweehonderd twintig kennismakingsbezoeken van je derde gemeente, dan zijn er altijd wel een paar die je onmiddellijk in gedachten komen, vooral omdat er op dat kennismakings-bezoek nog heel wat pastorale bezoeken zijn gevolgd.

In een klein arbeidershuisje woonde een oude vrouw — ze was al twee en zeventig jaar — met haar kleindochter — die drie en dertig jaar was. Het was duidelijk dat de kleindochter het als haar roeping beschouwde om voor haar grootmoeder te zorgen.

Weduwe Bouwsma was maar wat trots op haar kleindochter, en genoot van haar goede verzorging. De scriba van de kerkeraad had mij een boekje gegeven waarin alle namen en adressen stonden. De bladzij die nu aan de beurt was luidde als volgt: Hinke Bouwsma geboren Jaarsma, geboren ..., gedoopt..., belijdenis afgelegd ... gehuwd met Sjouke Bouwsma ... (overleden), dochter Tjitske (overleden), kleindochter Hinke, geboren ..., gedoopt ... De data waren allen keurig ingevuld.

Het ging hier dus om een grootmoeder Hinke die van zichzelf Jaarsma heette, getrouwd was geweest met Sjouke Bouwsma, die jaren geleden overleden was. Er was aan Sjouke en Hinke een kind geboren, een dochter, Tjitske, die gedoopt was, belijdenis had gedaan, een kind, Hinke, ter wereld had gebracht, haar had laten dopen. Zij was echter toen ze een jaar of vijftig was overleden. Haar dochter Hinke bleef toen bij grootvader en grootmoeder Bouwsma. En toen ik in de gemeente ging kennismaken was grootvader al overleden, en het boekje vertelde mij dat er op dat bepaalde adres een grootmoeder woonde, Hinke Bouwsma, en een kleindochter met de zelfde naam: Hinke Bouwsma.

Het boekje vertelde mij ook dat grootmoeder Bouwsma belijdend lid was van de gemeente in volle rechten en dat haar kleindochter, al was ze dan ook al drie en dertig jaar, slechts dooplid was. Zij had er niet toe kunnen komen om belijdenis af te leggen van haar geloof. U begrijpt natuurlijk wel dat de raadselen van dat probleem niet bij zo'n eerste kennismaking worden opgelost. Als je al drie en dertig jaar bent, en je hebt dezelfde voornaam en achternaam als je grootmoeder, al ga je dan ook elke zondag trouw naar de kerk, langzamerhand is er toch een situatie gegroeid die in je leven tot het historisch gewordene gaat behoren. En grootmoeder die ook al meer dan drie en dertig jaar met Hinke had meegeleefd, scheen ook te hebben berust in de situatie.

De twee Hinke's konden best met elkaar overweg, en waren toch eigenlijk allebei gewend aan de toestand. Daarom was ook het eerste bezoek een prettig bezoek, en kwam ik niet verder dan het uitspreken van de wens dat zij nog vele jaren voor elkaar gespaard zouden worden, en de wens dat de Here alles zo mocht leiden in het leven van de kleindochter dat zij de vrijmoedigheid zou krijgen om haar geloof in Jezus Christus te belijden om dan ook met haar grootmoeder des Heren heilig avondmaal te vieren.

Hinke's moeder, zo bleek mij later, was een kind dat opgroeide in de vreze des Heren. Zij was de trots van haar vader en moeder, die haar als enigst kind van de Here ontvingen. Toen zij achttien jaar was deed ze belijdenis van geloof in het midden der gemeente. Zij ging ook als zoveel meisjes uit werken. Op den duur beviel dat echter niet. Graag zou ze haar eigen gezin willen vormen, maar ze was een van de vele meisjes die overbleven. Toen ze zo'n jaar of vijf en dertig was werd ze huishoudster bij een boer die een prachtige boerderij bezat in de buurt van Oenkerk. Daar leefde ze op. Ze had nu een taak in haar leven. En ze zorgde goed voor hem, en was ook niet weigerachtig om als het moest de handen uit de mouwen te steken als er op de boerderij gewerkt moest worden.

Na een jaar of vier was hun verhouding echter zo geworden dat de boer wel met haar wilde trouwen. Hij begreep echter wel dat zijn eigen kinderen daar, ook met het oog op het erven van de boerderij, niet veel mee op hadden. Hij durfde er eigenlijk niet eens met hen over te praten.

Na enige tijd moest Tjits hem echter vertellen dat zij een kind van hem verwachtte. Toen beloofde hij haar dat hij er met zijn kinderen over zou spreken om zo spoedig mogelijk met haar te trouwen. Hij zag er wel erg tegen op. En stelde het ook wel wat te gemakkelijk uit. Op een zekere morgen vond Tjits hem dood in bed. De dokter constateerde een hartverlamming. Tjits was er ontdaan van, vooral in haar omstandigheden.

Toen de kinderen van de boer gewaarschuwd waren moest zij hen wel vertellen dat hun vader en zij van plan waren te trouwen, omdat zij een kind van hun vader verwachtte. Daar geloofden die kinderen niets van. Hun vader trouwen met de huishoudster! Toen hebben die kinderen Tjits Bouwsma op diezelfde dag nog weggestuurd! Waar kon ze anders heen dan naar haar vader en moeder?

Een maand of wat later werd er een dochtertje geboren. De moeder vernoemde haar moeder, Hinke, en omdat er geen vader was, werd zij ingeschreven bij de Burgelijke Stand als Hinke Bouwsma.

Toen ik in de gemeente kwam, trof ik Hinke Bouwsma, drie en dertig jaar, bij haar grootmoeder die twee en zeventig was.

Grootmoeder, belijdend lid. Hinke, dooplid. Na veel 'counseling' (zo noemen ze dat tegenwoordig) kwam Hinke er toe om belijdenis van haar geloof af te leggen. Wat een vreugde voor grootmoeder en kleindochter. Wat een vreugde voor de gemeente!

U begrijpt wel dat Hinke veel te verwerken had voor zij zover kon komen. Wat een verdriet in het leven van haar moeder, haar grootouders, en ook in haar eigen leven. Toch had zij veel aan Psalm 10:14: "Gij ziet het immers, Gij aanschouwt de moeite en het verdriet opdat men het in Uw hand geve." Jarenlang liep ze rond met haar verdriet, totdat ze het in Gods hand kon leggen! Het staat er toch: Op U verlaat zich de zwakke, voor de wees zijt Gij een helper! En als er één zich een wees voelde, dan was het Hinke Bouwsma,

Herdruk van "Het Vrouwtje van Stavoren"

Winnie Lindemulder van Millet, Alberta, vroeg of we misschien het volledige gedicht van "de rijke weduwvrouw, wiens voorbeeld ons zal leren" konden herdrukken.

Nu hier is het dan. Een lezeres, Sylvia Bosklopper van Orangeville, Ontario, stuurde ons het lied over het vrouwtje van Stavoren.

BW

Het vrouwtje van Stavoren

T. Ferwerda

Hoort vrienden, hoort een lied,
Dat duidelijk zal verklaren,
Wat eenmaal is geschied,
Voor meer dan duizend jaren.
Toen oud en grijs Stavoren,
Nog bloeide op Frieslands grond
En van zijn macht deed hooren,
Door heel het wereldrond.

Daar in die rijke stad
Die jaarlijks duizend schepen,
Belaan met 's werelds schat,
Haar haven in zag slepen,
Daar leefde in roem en eere,
Een rijke weduwvrouw,
Wier voorbeeld ons zal leeren
Hoe hoogmoed voert tot rouw.

Geen koper, neen maar goud,
Zoo sprak zij, siert mijn woning,
En 't huis voor haar gebouwd,
Scheen 't woonhuis van een koning.
't Was al wat de oogen zagen,
Vol vorstelijke praal.
En hoeft men niet te vragen,
De stoep was van metaal.

De leuning was zeer schoon
Uit louter goud gedreven
De deurknop scheen een kroon
Met paarlen omgeven,
En breede zilveren platen,
Geklonken aan den grond
Bedekten al de straten
Zoover haar woning stond.

Daar treedt een zeekapitein
Haar bij de haven tegen
Wat, sprak ze, zal het zijn,
Wat schoons hebt gij verkregen?
Wat heerlijks brengt gij mede
Uit overzeesch gebied
Uw schip ligt op de reede
Maar hoe gij antwoordt niet?

'k Heb immers u belast
Het kostelijkst in te laden
Wat rondom de Oostzee was,
En 't oog hier kan verzaden.
Wie zich aan prijs mocht storen,
'k Vraag nimmer naar het geld,
De weduwe van Stavoren,
Wordt niet teleurgesteld.

'k Bracht tarwe naar uw zin
Als edelst wat wij vonden,
Aan stuurboord kwam het in,
Zooveel wij laden konden.
Hoe gilt zij dol van zinnen.
Hoe, tarwe? lage guit
Bracht gij ze aan stuurboord binnen
Zoo werp ze aan bakboord uit.

Helaas, het kost'lijk graan,
Werd in den vloed geworpen,
Een grijsaard zag het aan
Uit een der naaste dorpen,
Beef sprak hij toen, o vrouwe,
Wellicht lijdt gij eens gebrek,
Dat nooit dit stuk u rouwe.
Zwijg sprak ze, grijze gek.

Zij lachte en greep haar ring,
En wierp met luid geschater,
Terwijl zij henen ging,
Hem weg in het woelig water,
Kijk, riep ze, dwaze kerel,
Eer geeft de zee weerom,
Deez' schoone ring en parel,
Eer ik tot armoe kom.

Het duurde een dag of acht
Toen werd op haar verlangen,
Een groote visch gebracht,
Zoo pas in zee gevangen.
Maar sidderend zonk ze neder
Want reeds met de eerste snee,
Vond ze haar ring toen weder,
Laatst geworpen in de zee.

Daar treedt een dienstknecht in,
Uw schepen zijn verloren,
De zee zwolg alles in,
Gods wraak rust op Stavoren,
Een andere knecht snelt binnen,
En biedt een brief haar aan,
God, gilt ze woest van zinnen,
Mijn glorie is vergaan.

Beroofd van goed en geld,
Veracht van die haar kende,
Zooals die oude meldt,
Werd ze een slachtoffer der ellende
Nog doet de nazaat hooren,
Der hoovaardij tot les,
Hoe 't vrouwtje van Stavoren,
Nog stierf als bedelares.

Nog ziet men aan het strand,
Zoo rijk in vroeger dagen,
De haven, gansch verzand,
Een zee van halmen dragen,
Maar ledig zijn die aren,
Geen korrel lacht u aan,
Als blijk wat hier voor jaren,
Gods almacht heeft gedaan.

Ja hoogmoed wordt vernederd,
Is wissen val beschoren,
Het werd ons hier geleerd
Door 't vrouwtje van Stavoren.
Wilt vrienden er aan denken,
Wat ook het lot u biedt,
Al wat u wordt geschonken,
Doch hoogmoed past ons niet.

Canada zendt adelaars naar Verenigde Staten

(Canadian Scene) — Canada heeft onlangs een aantal wilde kalkoenen geimporteerd uit de V.S. om die uit te zetten in Canadese bossen en omgekeerd heeft Canada nu zes adelaars naar de Verenigde Staten gestuurd, met name naar de staat Massachusetts, omdat deze vogel — het nationale symbool — steeds in aantal blijft afnemen.

In *Canada Weekly* werd onlangs vermeld dat er in het hele land nog slechts 1600 paar adelaars over zijn en U.S. Fish and Wildlife is aan het proberen hun aantal te vergroten door bepaalde gebieden meer aantrekkelijk te maken voor de vogels en met de invoer van nieuwe vogels uit andere landen. De oorzaak van deze sterke afnâme in de V.S. is illegale jacht, industrialisatie en vergiftiging vanwege de bespuiting van land tegen insecten.

De schenking van de zes adelaars wordt gedaan door de regering van Nova Scotia. Anthony Duke, een bioloog in Nova Scotia, zei dat er ongeveer 400 adelaars zijn in deze provincie en dat de 150 paren onder deze vogels per jaar 1.8 adelaars voortbrengen, zodat een verlies van zes adelaars nauwelijks gevoeld zal worden.

De zes-weken oude vogels worden gevangen in Cape Breton en dan naar het Quabbin Reservoir in Massachusetts vervoerd. Daar worden ze gehouden tot ze 12 weken oud zijn, waarna ze losgelaten worden om te leren vliegen en zichzelf van voedsel te voorzien.

Verleden jaar zijn vier adelaars van Nova Scotia naar New Jersey gezonden, tesamen met 10 van Manitoba, hetgeen de eerste zendingen waren vanuit Canada.

Canadese geleerde vereenvoudigt het zoeken naar mineralen

door Marcus Van Steen

(Canadian Scene) — Een Canadese geoloog heeft een manier om naar mineralen te zoeken ontwikkeld die net zo eenvoudig en net zo goedkoop is als het zoeken naar botanische exemplaren. Professor Harry Warren van de afdeling Geologie van de Universiteit van British Columbia heeft aangetoond dat de plantengroei aan de oppervlakte van de aarde een aanwijzing kan zijn van wat er aan mineralen onder de aarde verborgen ligt.

Het heeft Professor Warren bijna 40 jaar gekost om de exploratie-bedrijven ervan te overtuigen dat een onderzoek van de bladeren en het weefsel van bomen, planten en grassen aan kan duiden dat er daar onder goud, zilver, molybdeen, kwikzilver, koper en andere mineralen aanwezig zijn.

Slechts vijf gram plantenmateriaal kan al aangeven dat bepaalde plaatsen in een gebied waarschijnlijk een hoge concentratie mineralen bevatten.

Professor Warren geeft toe: "In het begin dachten de mijnbedrijven dat wij niet goed snik waren, maar die houding is geleidelijk aan veranderd. Van een voorzichtig skepticisme zijn ze langzamerhand gaan geloven dat wij hen misschien toch wel van nut zouden kunnen zijn."

Professor Warren zegt dat de grootste waarde van zijn ontdekking gelegen is in het feit dat zij de mijnbedrijven enorm veel inspanning en onkosten bespaart. In vele gedeelten van Canada is het terrein erg oneffen en het vervoer van zwaar ontginningsmateriaal is moeilijk en duur. De botanische mijnonderzoeker daarentegen kan, gewapend met alleen maar een kaart, een schaar en een plastic zak voor monsters, gegevens verzamelen waar vroeger Geiger-tellers, magnetometers, graafmateriaal en andere bijkomstigheden voor nodig waren. Als de plantaardige monsters goed beschreven worden en op de juiste wijze op de kaart worden aangegeven, zal een analyse ervan niet alleen de aanwezigheid van mineralen aangeven, maar ook de gebieden waar er een hoge concentratie van is.

Professor Warren zegt met nadruk dat deze inlichtingen nog niet het laatste woord hebben. Er moet gegraven worden om de kwaliteit van het erts te bepalen en om te zien of het economisch kan worden gewonnen. Maar, zegt hij, het is een methode die veel duur voorbereidingswerk onnodig maakt. En daar kunnen de Canadese mijnbedrijven, die het momenteel zwaar te verduren hebben, hun voordeel mee doen.

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Books

Building on the rock

Rev. Henry Van Andel

God wants us to pray

Your Father knows what you need before you ask him.
Matthew 6:8

There are people who deny the necessity of prayer because of statistics.

They say that people who pray have the same troubles and face the same trials as other people who do not pray. They are sick and die at the same rate. Thus it is said — prayer has no sense.

Moreover, such people use a so-called argument "ad hominem." They use the above mentioned text in order to prove that the Bible agrees with their viewpoint. When God knows our needs before we pray, what then is the use of prayer?

It is easy to refute their reasoning. First of all these people forget that prayer is not only asking. Before we identify prayer with asking we should call it adoration, thanksgiving and confessing. Of course, it is also asking. But what settles the question completely is that God wants to be asked for everything we need. He is recognized as the great Giver in our lives by our prayers.

If we realize this, there is a tremendous comfort in the fact that He already knows what we need before we ask him.

Often we do not know what we need ourselves. In many of our prayers we ask for the wrong things. Moreover, how often are we not negligent, forgetting to pray for all kinds of things we cannot miss.

If God would grant us only the things for which we pray, we would have a very poor life. But as it is, we have a God who takes care of us. He blesses us much more than we desire to be blessed. He does not always follow the way which we outline to Him in our prayers, but He gives what is really good for us.

Paul says it so beautifully: "He is able to do far more abundantly than all that we ask or think" (Ephesians 3:20).

Van Andel is a retired pastor living in Burnaby, BC

Philosophy

A restricted scope

Christianity and Philosophy, Keith E. Yandell, Grand Rapids, Wm. B. Eerdmans, 1984; xi, 289 pp., paper, $14.25. Hendrik Hart, Toronto, Ont.

This second volume in the series "Studies in a Christian Worldview" sponsored by the Institute for Advanced Christian Studies under the editorship of Carl F.H. Henry took me by surprise. Having read the first volume by Arthur Holmes and having formed an impression of the total series by taking note of the authors of the ten volumes planned so far, I had concluded that the nine volumes whose titles all start with *Christianity and* ... would present a broad view of what is meant by "Christianity" as well as a broad view of what is meant by whatever it is that is seen in relation to Christianity in that particular volume. But the present volume effectively reduces what the title might mean by "Christianity" to a conceptual system, which itself is reduced even further to the claim that God exists (the focus of the book, see p. ix).

By "philosophy" this volume for all practical purposes means analytic philosophy. This extremely restricted scope for a volume with such a broad title in a worldviewish series is not explained or defended but simply announced. And indeed, the publisher has identified the book well by means of a front cover blurp by C. Stephan Evans which praises the book for showing "the value of analytic philosophy for Christians." I believe that the identification is correct. I also believe that a book demonstrating such value is legitimate. But I can hardly greet with enthusiasm the equation of the problem of "Christianity and Philosophy" with such a demonstration.

There can be little doubt that if your sympathies in philosophy lie with the analytic tradition and in particular with the more clinically abstract view of its task, then Yandell's volume is an excellent one, which will not disappoint you in dealing with the intricacies of the rational justification of and evidences for your belief that God exists. Although even then it may be disappointing that the book does not engage any of the literature, whether within or outside of the analytic tradition.

Since the book is not very worldviewish in its orientation and its fairly technical text is exclusively geared to the problems and methods typical of one particular philosophic tradition, I am not persuaded that this volume meets the general qualifications announced for the series. This is not to say that the book is not a good book, but merely that its text does not well suit the title or the series in which it appears.

Analytic philosophy has always had a fairly a-historical and a-contextual appearance. In this particular volume one cannot detect any awareness of, let alone appreciation for the general history of our culture, the history of Christianity, or the history of philosophy since 1965. It seems that a book discussing "Christianity and philosophy" in 1984 requires such awareness, as indeed the first volume did.

The book has eight chapters divided over six parts. The parts are "Theism and Evidence," "The Non-Cognitivist Challenge to Theism," "The Non-Cognitivist Challenge to Morality," "The Challenge to Theism from Evil," "Theistic Religion and Morality," "A Program for Religious Rationality." A good buy for anyone interested in seeing a well done sample of how analytic philosophers approach philosophy of religion seen as focused on the truth of belief in God's existence.

A deeper look at the Kingdom

The Secret Kingdom — A Promise of Hope and Freedom in a World of Turmoil, Pat Robertson, Bantam Book, Toronto, 1984; pp. 223. Ray Metcalfe, Toronto, Ont.

Written by the founder and host of Television's 700 Club, Pat Robertson does not hesitate to state that the Kingdom laws enunciated by Jesus are as valid for us today as the laws of thermodynamics.

Eight laws are discussed, these being the laws of Reciprocity, Use, Perseverance, Responsibility, Greatness, Unity, Miracles and Dominion respectively.

Foundational is the belief that the Kingdom of God is here now and operates by laws which may be learned and relied upon to produce predictable results.

One weakness within the evangelical church according to Mr. Robertson has been our tendency to reduce the born-again experience to being "saved". There is far more to the Christian life as can be seen if one will only pay attention to God's Kingdom laws.

Certain presuppositions underlie the Kingdom laws. Just as the invisible world lies behind the visible, so a basic Kingdom rule must be that spirit controls matter. In the Kingdom of God lesser authority always yields to greater authority and the mind becomes the ultimate conduit of the spirit. Speech, man's primary mode of communication, becomes the intermediate conduit between spirit and matter and between greater and lesser authority.

While many will disagree with Pat Robertson's views on miracles which tends to border on being viewed as the norm if we only fulfill a certain formula, the book is still worth reading. There is no question that deeper thinking about the Kingdom is needed. This work gives a contemporary and general view which provides an excellent starting point. Those who choose to adhere rigidly to reformed literature will not enjoy this book.

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